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WISDOM IN HUMOUR

BY

SRI SWAMI SIVANANDA



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SIVANANDANAGAR

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OM

Dedicated

to

The Children of the Lord

Perennial Fountain of Unfading Bliss



Eat a little, drink a little, talk a little, sleep a little
Do Japa a little, do Kirtan a little, write Mantra a little,
meditate a little

—SWAMI SIVANANDA

PUBLISHERS' NOTE

This Volume owes its birth to Sri Dr. Frederick Spiegelberg, professor of Stanford University, California, U.S.A., who was charmed when, at a Satsang held during his stay at Ananda Kutir in 1949, Sri Swami Sivanandaji Maharaj read out to him a few humorous compositions of his. "Swamiji!" said Dr Frederick, "This is just the thing wanted by the people today. They would love the humour, but would unconsciously learn a spiritual lesson. The impression made by such teaching would be profound and lasting." This publication itself is a token of our gratitude to Dr. Frederick Spiegelberg.

Our grateful thanks are due to Sri Swami Omkaranandaji for his invaluable help in collecting and editing the numerous poems written by Sri Swamiji Maharaj.

Ananda Kutir
20th February 1951.

Publishers.

SACRED FORMULA FOR SELF-SURRENDER

(By Sri Swami Sivananda)

दीनबन्धु दीननाथ विश्वनाथ हे विभो
पाहि मां त्राहि मां प्राणनाथ हे प्रभो

Deenabandhu Deenanaatha Vishwanaatha Hey Vibho
Paahimaam Traahimaam Praananaatha Hey Prabho

O Lord of the Universe! O All-Pervading Paramatman! Thou art the Friend of the meek! Thou art the Protector of the hapless, the poor, the downtrodden. O Lord of my Life! O Supreme Governor of my being! Protect me! Save me!

This is a most potent formula which at once elevates you It gives you joy and peace. It bestows strength and power on you It drives away doubt and despair. It routs out grief and delusion. It destroys Bheda-Buddhi which keeps you away from the Lord, it destroys Kartritwa-Bhoktritwa Abhimana which binds you to Samsara. It makes you feel meek and humble before the Lord; it crushes and destroys your ego. It makes you identify the Lord with the entire creation and expands your heart.

When you repeat it you at once feel 'I am nothing, the Lord is Everything' You feel that the Lord is All-Pervading. You enjoy a vision of His Virat-Swaroopa Not only that. You at the same time feel that He is the Lord, the Support, the Source, and the

Goal of your life, too He is All-pervading; and He is the Indwelling Ruler of your heart, too. He is nearer to you than the breath in your nostrils, than the jugular vein. He sustains your life; He gives you power to think, power to speak, power to act; it is through His Power you are enabled to pray to Him, to worship Him and to live here. In such a frame of mind, you pray to Him: 'I am Thine; all is Thine, My Lord! Save me; protect me.' You do not ask Him to save you from diseases or to protect you from poverty. You ask Him to save you from the ocean of Samsara; you ask Him to protect you from the shackles of Maya You pray to Him: "Protect me, by destroying the 'I' ness in me." In other words, you long to lose yourself in Him and therefore beg of Him to save you from your own little ego

The moment you utter this Prayer with all your heart and soul, the Lord will at once rush to you; He will immediately answer your prayer

You can also sing Paahimaam Paalaya Maam; Paahimaam Raksha Maam, Paahimaam Paahimaam; Traahimaam Traahimaam

(From Sri Swami Sivanandaji's book PRACTICAL MEDITATIONS)

॥ ओ३म् ॥

राजनगरागतानां श्रीमहामण्डलेश्वराणां स्वामिमहाराजानां स्तुत्यष्टकम्

सन्मंगलं सुकृतिनां भवभीरुकाणाम् ।
सन्मार्गदं जगति उत्पथगामिनां तम् ॥
पापान्पुनानमखिलान्स्वकदर्शनेन ।
आनन्दसीमशिवनामगुरुं नमामि ॥१॥

अष्टांगयोगहृदयं सकलं विचार्य ।
आचर्य तत्वसखिलं समदर्शनानाम् ॥
कृत्वा समन्वयमहामतभेदभाजाम् ।
भव्योपकारिणमिमं गुरुमानतोऽस्मि ॥२॥

चिन्तामणिं विविधभक्तमनोरथानाम् ।
अग्रण्यमेव विरतात्मकयोगभाजाम् ॥
श्रेष्ठं विशेषविधलेखकलाबुधानाम् ।
निष्किंचनं शिवमिमं यतिवर्यमीडे ॥३॥

रे चित्त, चिन्तय गुरोश्चरणौ पवित्रौ ।
पापप्रणाशनपरौ भजतां जनानाम् ॥
ज्ञानप्रदीपनकरौ हृदयान्धकारे ।
आह्लाददौ इहामुत्र च वन्द्यमानौ ॥४॥

संचित्य संसृतिमिमां गतसारभावाम् ।
कालानलेन हतवीर्यसमन्नभावाम् ॥
संक्षुब्धचित्त इति नैष्ठिकतां दधानः ।
नूनं विहृत्य जनतां विरतां करोति ॥४॥

स्नानादिनित्यनियमेन पवित्रगात्रः ।
योगक्रियाविहितचित्तमलापकर्षः ॥
ज्ञानप्रकाशहृतहार्दघनान्धकारः ।
लोकान्करोति निजमार्गगतान्स्ववाचा ॥६॥

इच्छाविहीन इति मोक्षपथाभिलाषी ।
निःसंगतां धरति मज्जनसंगशीली ॥
रागादिदोषरहितः शिवभक्तिरागी ।
एवं विरुद्धचरितोऽपि समस्तमान्यः ॥७॥

षट्शून्ययुग्मयुगयुक् शुभविक्रमाब्दे ।
मासेऽश्विनेऽसितदले बुधयुक्तषष्ठ्याम् ॥
आगत्य राजनगरं चरणैः पवित्रं ।
येन न्यधायि कृपया गुरुमानतोऽस्मि ॥८॥

विक्रमाब्दः २००६ दिव्यजीवनसंघसभ्यकाशिनाथत्रिवेदिना
आश्विनकृष्णसप्तमी, भावपूर्वकेन गुरुचरणयोः समर्पितम् ।
क्रिस्ताब्दः (२-११-१९५०)

SIVANANDA STUTYASHTAKA

Kaviratna Shri Kashinath Lal Trivedi, B.A., (Amalsad)

(Translation)

1. I prostrate to the Guru who is called Siva and who is the highest Bliss, who is all auspiciousness to the virtuous, who shows the right path to those who are afraid of Samsara, and who, through giving Darshan of himself, purifies of sin all those who have gone on the wrong path.

2. I prostrate to this Guru who, after investigating the whole heart of Ashtanga Yoga and the truths taught by the Acharyas, brought a reconciliation among the different schools and thus has done very good service to all.

3. I adore the great Saint Siva who is the (all-giving) Chintamani to the Bhaktas, fulfilling all their aspirations, who is the foremost among those who have ceased from worldliness and attained the state of Yoga, who is the best among experts in writing on all subjects, and who possesses nothing for himself.

4. O mind! Always think of the holy feet of the Guru, which destroy the sins of those who take refuge in them, which illuminate with knowledge the darkness of the heart, which, the extolled ones, bring happiness both here and hereafter.

5. Knowing that this Samsara is devoid of essence and substantiality, that it is deprived of existence and power by the fire of Time, that people are distracted in their minds on account of it (i e., Samsara), he advocates perfect chastity and makes the people dispassionate.

6. He whose body is pure through bath and other daily observances ,whose mind is purged of all impurities through Yoga-Kriya, whose darkness of the heart is driven away by the light of knowledge, makes all people follow the right path, through his mere speech.

7 He has no desire though desires Moksha. He is unattached though he habituates himself to the company of good people. He has no love though he loves devotion to Siva. In this way, though his behaviour is conflicting, he is worshipful to all

8. I prostrate to the Guru by whom, with compassion, his feet were placed on Rajanagara which was purified by his arrival on Shashthi, Wednesday in Krishna-Paksha of Ashvina month in the year 2006 of the hallowed Vikrama era.

FOUR ESSAYS ON

SWAMI SIVANANDA

BY

Sri Dewan Bahadur K. S. Ramaswami Sastriar

I HIS MESSAGE OF SERVICE AND SALVATION

It has been well said that the phrase Malaya to Himalayas sums up the inner urge of the great sage, saint and seer, Swami Sivananda Saraswati, who is now at Bombay in the course of his Yatra Mandali on his return journey to the idol of his heart, viz, the river Ganga at Rishikesh The Swami was a student of the Madras Presidency and practised the profession of medicine for some years and renounced everything when he felt an imperoius inner call to do so and went to Rishikesh on 8th May, 1924. On 1st June, 1924, when he was taking his bath in the Ganges, His Holiness Sri Viswananda Saraswathi of the Sringeri Mutt went there. He was drawn by an invisible force to the latter and was initiated into the Sanyasa Order by him, after performing Viraja Homa and assuming the ochre-coloured robe of the ascetic. From that time forwards, he has intensively

practised yoga and tapas and became an expert in Bhakti and Jnana. He was soon able to achieve the highest heights of Nirvikalpa Samadhi, the most perfect description of which in English is found in Tennyson's The Ancient Sage.

"For more than once when I sat all alone, revolving in myself.

The word that is the symbol of myself.
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange not mine—and yet no shade of doubt
But utter clearness, and through loss of Self
The gain of such large life as matched with ours
Were seen to spark—unshadowable in words,
Themselves but shadows of a shadow-world."

Sri Ramakrishna Paramahamsa has told us the story of three men who scaled a garden wall. Two of them saw the ravishing beauty and sweetness of the garden and jumped into it But the third man restrained his overwhelming passionate desire to jump in and went back to bring up all his friends to enjoy the sweetness. The love of humanity is as strong as the love of divinity in certain choice souls, and they can never rest till they share with all the blessed tidings that they had heard. The Buddhist ideal of Bodhisattva, the ideal of Sarvamukti, the passion of Rantideva to save all from suffering and sorrow by taking the same unto himself, have a haunting charm inexpressible in words. Swami Sivananda was not content to be lost in yogic ecstasy but has striven

along to serve his kind and initiate his brothers and sisters into the joys of yogasana, pranayama, samadhi, Bhakti and Jnana. He has written over a hundred works containing the highest spiritual thought and practical day-to-day yogic sadhana, the ideal of which is a beautiful soul in a sound mind in a sound body. He has established innumerable institutions as nuclei of the higher life

In his Sivananda Charitable Dispensary and Sivananda Ayurvedic Pharmacy, he and his fellow workers give free treatment and liberate sufferers from ailment of the body. Swamiji Himself attends to the patients, especially the sick sadhus, pilgrims and guests. He conducts a Sivananda Primary School and thus fights illiteracy. His Divine Life Society and Divine Life Magazine spread a knowledge of essential Hinduism and especially of yogasans and Pranayama to all. There are nearly five hundred Divine Life Societies all over the world He has established many hermitages for the practice of intensive sadhana, such as Ananda Kutir, Ganga Kutir, Yoga Sadhana Kutirs, Kailas Kutirs, Yoga Hall, Vanaprastha Hermitage, Sivananda Ashram, Silver Jubilee Kutirs, Diamond Jubilee Hall, etc. For establishing and spreading the spiritual art of Bhajan, he has established Bhajan Halls. He has also established Viswanath Mandir and other temples. The Sivananda Publication League publishes his works which have been flowing in a Gangetic flood for three decades past. He has established an Ananda Kutir Forest University where the Upanishads and the Gita, Brahmasutras and the other Shaddarsanas, etc. are taught. Postal tuition also

is given. Swamiji went on lecture tours and pilgrimages before, and is now with us in a combined pilgrimage-lecture tour. He belongs as much to the world as to God, and his service of Man feeds his love of God and his love of God feeds his service of Man We request him to set apart two months every year for such lecture-missions.

He has now innumerable disciples scattered all over the world and hence, he belongs to the whole of humanity and not to India alone Mr. Harry Dikman of Germany says that "he can be called a world teacher, because his teachings have spread not only all over India but in Europe, America and Africa also." Mr. Arthur E Massey says that "he is both a seer and a saint and imparts new hope and faith in the heart of aspirants and pilgrims on the Path," and that "Swamiji is cosmopolitan and to him, God is the life of every man, woman and child" Mrs Liliane Shamash says "I have your photo always in front of me I gaze at it so often to try to catch a little of your spiritual smile of serenity. Then I feel at Peace To us, Sivananda was always God In Him, we find the East and West mingling in sweet harmony." Mrs Anna Plaudis of Riga says that "Latvians worship Swami Sivananda as a Guru." Tula Vassos calls him "Sage and Master of all yogas" Judith Tyberg calls him "The Messiah of the East." Let me restrain my-self and stop here These tributes show that Swamiji should at least once in three years, go on a mission of illumination to the West as well as to the other countries in Asia and especially to South-East Asia and Indonesia where the

torch of Indian culture shone brightly of yore and shed the light spiritual.

Swami Sivananda says of himself in his valuable autobiography *Siva Gita*. "I am ever hard-working I have intense application to work. I never leave a work till it is finished . .I cannot suppress the spirit of service in me I cannot live without service. I take immense delight in service Service has elevated me. Service has purified me" Thus, this sage, saint and seer is pre-destined for the world and the world is pre-destined for him.

Swami Sivananda's special message to India is that of unity and spirituality—unity without which she will be ineffectual and spirituality without which she will be useless to the world. India was great when she was free, united and spiritual When she became disunited, she lost both her freedom and spirituality Swamiji shows the way to compose our mediaeval polemics about Siva-Vishnu superiority, Adwaita-Vishistadwaita-Dwaita superiority complexes, Karma-Dhyana-Bhakti-Jnana superiorities, etc. He preaches the yoga of synthesis and the need to pass on from creed and ritual and mythology to the realisation of God in our hearts and to the service of humanity.

So far as the rest of the world is concerned, he has shown the need for the harmony of religions. In this era of discord when the third world war is universally apprehended and feared, comes the clarion call of this Messenger of God for Universal Brotherhood and Universal Peace. He says in his Introduction to his

recent and enlarged third ed'tion of *Easy Steps to Yoga*. "There is restlessness everywhere. Bugle is blown and soldiers are marching in the battlefield to kill their enemies. One nation is waging war against another nation for acquiring more dominions and more powers . .Side by side, the peace movement is working silently for bringing concord, harmony and peace."

May Swami Sivananda achieve his glorious purpose of individual salvation and Universal Peace, Brotherhood and thus establish Rama Rajya (the Kingdom of God) upon the earth !

HIS VISION OF SADHANA AND SIDDHI

My aim in this brief paper is to give a succinct account of the unique features of Swami Sivananda's gospel and to show how he has shown to us a new philosophy of synthesis and a new Sadhana of synthesis and how he has fused into one whole service and spirituality and synthesis and how he is the chosen prophet of the Free India of to-day and the new modern world which are eager to realise a new synthesis of service and religion which are now in a state of mutual war and a new harmony of religion which are now in a state of fierce mutual polemical criticism.

When we reflect ever the unique life of Swamiji, we can realise easily how such a miracle has been made possible. Miracles will cease to be miracles when we

visualise fully the nexus of cause and effect. Swamiji was born on the 8th September 1887 in the illustrious line of Sri Appaya Dixita who was a great poet and a great scholar and a great synthesising thinker. He practised as a medical man in Malaya and knew the life of humanity by direct contact and never lived in an ivory tower scorning the touch of the common man. Even when he was a doctor he was also a journalist and a social servant and a singer of hymns in Bhajan. He was a keen and close student of ancient and modern philosophic thought. He did not belong to the school which thinks that only Sampradaya works should be studied in a Sampradaya manner and that it will be well not to hear criticisms of such works or to study other works. He studied not only the ancient Vedas and Itihasas and Puranas and the later works of Sankara and others but also the writings of Swami Vivekananda and Rama Tirtha and others He felt an inner call to renounce egoistic activities and to serve man and meditate on God. He was initiated into Sanyasa in 1924 at Rishikesh and became entirely devoted to meditation and Sankirtan and service. He had long felt that without the freedom from family pleasures and pains which Sanyasa implies it would not be possible to give one's entire time to Vedantic study and meditation and Bhajan and Sankirtan and universal service. He says in his work *The Necessity for Sannyas* "Sanyasa and Vedanta always go hand in hand. One does not become complete without the other Wherever there is real Sanyasa there is practical Vedanta. Wherever there is practical Vedanta there must be Sanyasa of the highest

type...When in one Sanyasa and Vedanta melt into one, there crops up a sage of supreme wisdom." Swami Sivananda is such a sage of supreme wisdom.

The inner workings of Swamiji's mind have been made clear to us by his own remarkable self-revelatory autobiography, "Siva Gita." He says in it. "I did tapas and meditation for 15 years. I went on lecturing tours for 10 years. I founded the Divine Life Society in 1936 and the All-World Religions Federation in 1945 ..

"I am ever happy and joyful and make others also happy and joyful

"I am ever hard-working...I never leave a work till it is finished.

"I cannot live without service I take immense delight in service.

"I am very regular in doing Asans and exercises .

"I rejoice in giving. I always give...

"Change of work gives me rest. Meditation gives me abundant rest. Writing bestows joy .Kirtan vivifies me

"At the present moment I am the richest man in the whole world My heart is full

"I lead a simple natural life. There is a fountain of youth in me.

"I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta

"I love Ganga and the Himalaya .

"I talk a little. I think much. I meditate much I try to do much and serve much.

"Gita, Upanishads, Bhagawat, Yoga Vasishta, Avadhoota Gita, Viveka Chudamani are my constant companions ..

"I practice and advocate the Yoga of Synthesis. I practise Ahimsa, Satyam and Brahmacharya.

"I respect all religions, all cults, all faiths and all creeds."

His daily routine is itself an all-round synthesis. He starts the day with meditation and does Yogasanas and Pranayam and takes regular walks and bathes in the Ganga. He writes till 10 a m. and then attends to his correspondence. He then goes to the dispensary and attends upon the sick patients. He gives instructions on Sadhana. He attends to the school. He then takes simple food and rests for a while. He goes in the evening into the forest for a solitary walk. He then attends to the temple worship and the evening Bhajan. He meditates and retires for his rest about mid-night.

It is such a dynamic person who is atonce a sage and a saint and seer as well as a server and a teacher and a healer who has come into the world to found the Divine Life once again in the sacred soil of India During this provincial conference of the Divine Life Societies, it will be well if we remind ourselves about his concept of the divine life. He makes us realise that life is not merely on the biological plane or the psychological plane but is also and especially on the spiritual plane. The ordinary egoistic life of professional activity and procreation does not express the highest in us. The altruistic life of service and sacrifice is the higher life The life of God-

love and God-realisation is the highest of all. We must not shut ourselves in the ivory tower of isolated thought. Nor should we become absorbed in the ordinary life of materialistic aims. Swamiji says in Divine Life (Divya Jeevana): "This does not mean, however that we should ignore the life in the physical plane of matter. Matter is expression of God or Brahman for His own Lila. Matter and Spirit are inseparable like heat and fire, cold and ice, and flower and fragrance. Shakti and Shakta (Power and he who possess Power) are one. Brahman and Maya are inseparable and one. A life in the physical plane is a definite preparation for the eternal life in Brahman. The world is your best teacher; the five elements are your Gurus The world is the best training ground for the development of various divine virtues such as mercy, forgiveness, tolerance, universal love, generosity, nobility, courage, magnanimity, patience, strong will etc. The world is an arena for fighting with the diabolical nature and for expressing divinity from within. The central teaching of the Gita and Yoga-vasishta is that one should realise his Self by remaining in the world. Behave like water on a lotus leaf."

I regard this dynamism as being of the essence of the real Indian religion of its greatest masters and as breathing the essence of modern free India. Doubtless India has been of many moods, like every other country. We find in her scriptures such statements as that the world is the expression of Divine Ananda and also such statements as that the world is an abode of transience and misery and is "a vanity of vanities" and is like a dream or a mirage or mere emptiness and illusion and hallucination.

It cannot be both real and unreal, a fact and a dream, an expression of joy and an expression of misery. The balanced and real and correct view of things is somewhere in between The world is the expression of Akhanda Sachchidananda. But if we mistake the effects for the cause or the parts for the whole, trouble arises. If we get addicted to petty things in an egoistic spirit we belie ourselves. We must see things in the larger relations—interrelated *inter se* and sustained and vitalised by the Immanent and Transcendent Godhead.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकं ॥
पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥
यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

(Gita, XVIII, 20 to 22)

It is selfish attachment to the fragmentary and ephemeral objects in a spirit of Asurisampath and of predominant Rajoguna and Tamoguna that makes the earth an abode of misery To those who act in a spirit of altruism and dispassion and detachment and devotion and renunciation of doership and love of fruits of action in the spirit of Krishnarpana the world is the abode of peace and love and joy

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसाद अधिगच्छति ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

(Gita, II, 64, 65)

अज्ञस्य दुःखौघमयं जगत् ज्ञस्यानन्दमयं जगत् ॥

(Varaha Upanishad)

Swami Sivananda's works fall into four broad groups:—

One group consists of the interpretation and exposition of the sacred books of Hinduism (Upanishads, Gita, Brahma Sutras, etc.) in a spirit of synthesis and unification; another group consists of special and detailed expositions of Yoga, and a third group is devoted to what may be alled applied philosophy and religion, i e., spiritual thought as expressed and lived in daily life; and the last group aims at synthesising science and philosophy and religion in the modorn world and at showing the basic harmony of the living religions of the world. His Major works alone are over a hundred in number. His tracts and brochures and messages are innumerable. Even books about him are very nearly twenty in number, out of which I myself am responsible for two works. It will be impossible to deal with them in detail here but I shall say a few words about the underlying note of Samanvaya (synthesis) both as regards Sadhana and as regards Siddhi.

The first aspect of his Sadhana Samanvaya is his declaration of the inter-relatedness of Karma Yoga and Dhyana Yoga and Bhakti Yoga and Jnana Yoga. Karma Yoga implies the surrender of the fruits of Karma to God and hence has in it the seeds of Bhakti Yoga and Jnana Yoga. Dhyana Yoga has to be directed towards God, hence interfuses Bhakti Yoga and Jnana Yoga also.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

(Gita, IV, 47)

Bhakti Yoga implies also knowledge of God as God lights the lamp of Jnana in the devotee's heart.

तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

(Gita, X, 15)

Sri Krishna declares Bhakti to be a vital element in Jnana Yoga (Gita, XIII, 10).

The different philosophical schools in India have wrangled often enough about the Angangibhava among the Yogas But when we remember that Karma Yoga implies a sense of Kartritwa and Asanga and a sense of surrender of the fruits of action to God, we see it becomes almost merged in the other Yogas also.

असक्तो हि आचरन् कर्म परमाप्नोति पूरुषः

(Gita, III, 19)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥
ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

(Gita, V, 7,10)

When we remember that even a perfected Bhakta or Jnani is commanded to work for Lokasangraha and Sri

Krishna instances Himself as engaged in such work, Dhyana and Bhakti and Jnana become welded with Karma Yoga.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥

(Gita, III, 25)

Swami Sivananda says in his *Yoga of Synthesis* "Synthesis is the hall-mark of Indian philosophy. Hinduism is renowned for its universality". There is a prevalent tendency to-day for sectarians to equate Hinduism with Adwaita or Vishistadwaita or Dwaita and to indulge in fierce religious polemics. Swami Sivananda has shown how to reconcile them The real trouble arises when one thinker denies Nirguna Brahman and the identity of Soul and Over soul and the reality of Nirvikalpa Samadhi or when another thinker says that Paradise is a lower or ephemeral form of Beatitude or when one Sadhana is relegated to a lower position and another alone is affirmed as the most proximate and antecedent and effective means of liberation and salvation.

Swami Sivananda shows us clearly that the Yoga of Synthesis which harmonises and interfuses the so-called diverse Yogas is the best Sadhana

He says: "The yoga of synthesis is the most suitable and potent form of Sadhana .To behold the One Self in all beings is Jnana or wisdom, to love the Self is Bhakti or devotion, to serve the Self is Karma or action. When the Jnana Yogi attains wisdom he is endowed

with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the one *Self in all* When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also Karma Yoga is the spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogin attains wisdom and devotion when his actions are wholly selfless. *The three paths are in fact one in which the three temperaments emphasise one or other as itsi nseparable constituents . The Yoga of Synthesis alone is suitable for this modern age.* The four yogas are inseparable. Service purifies and expands, the heart ; service unifies Love unifies Without service and love you cannot dream of attaining Advaitic realisation or oneness even in crores of births Love is involved in service Service is love in expression You serve only when you love a man *Knowledge is diffused love and love is concentrated knowledge* Karma Yoga is always combined with Bhakti Yoga and Jnana Yoga .... Bhakti Yoga is the fulfilment of Karma Yoga. Jnana Yoga is the fulfilment of Karma Yoga, Bhakti Yoga and Raja Yoga. Even if you are a student of Vedanta, you should not leave the practice of Karma Yoga, Bhakti Yoga and Raja Yoga till you attain the highest realization "

(*The Yoga of Synthesis*). Let us never forget the declaration of Sri Krishna

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितस्सम्यगुभयोर्विन्दते फलम् ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

Another very valuable aspect of Swamiji's teaching is the way in which he has stressed the utmost importance of Yoga. Of late the Bhaktas and Jnanis have been patting themselves on the back and relegating Yoga to an inferior position. The lessening emphasis of Asntanga Yoga has led to Bhakti becoming psalm-singing and worship and lachrymose emotion and to Jnana becoming acrimonious polemics and endless logomachy. The practitioner of Yoga alone will learn to attain soon the Supreme Bliss of Atma Nivedana, Bhakti or of Akhanda, Sachchidananda Sakshatkara. The Yogis are no doubt apt to be led away by the allurements of Siddhis But it is absurd on that account to belittle the indispensableness of Dhyana and Samadhi as vital elements in the highest Bhakti Yoga and Jnana Yoga We have karma and Bhakti and Jnana in all the world religions but the stress on Yoga is one of the special differentia of Hinduism. Swami Sivananda explains fully Hatha Yoga, Laya Yoga, Mantra Yoga and Raja Yoga in various works and shows their vital importance

Last but not least is Swami Sivananda's integral concept of Siddhi. His stress on Omkara as the subtlest and most potent image and symbol of Brahman is unique. Those who had the happiness of hearing his harmonious and vibrant Om chant can never forget. The Gita says: "ॐ इत्येकाक्षरंब्रह्म" Swamiji reconciles the concepts of Immanence and Transcendence and the concepts of God-head (Brahman) and God (Iswara) and the concepts of the Trimurthis and of God and his Shakthi.

In conclusion we must be grateful to Swamiji for his reconciliation of Science and Philosophy and Religion and

his recognition and declaration of the harmony of religions. He says, "A close study of the observations and revelations of science brings a man nearer to God" He says further. "At the present moment all religions contain a mixture of truth which is divine and which is human. The fundamentals or essentials of all religions are the same There is difference only in the non-essentials.

We must remember also that he is against the social bore of untouchability and for complete social unity and interdependence which cannot be equated with mere merger. He stands for that political independence and a Dharmic equalitarian socialist economic order based on economic autonomy and justice

That is why I hail Swami Sivananda as the supreme integral thinker of to-day and as the Prophet of Free India and the modern world

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HIS MESSAGE OF PERFECTION-THROUGH-YOGA

Disinterested philanthropic action and devotion and spiritual wisdom are found in all religions but yoga as a way of purification, of illumination, of God realisation, God-union and spiritual ecstasy is one of the differentia of Hinduism. Political slavery, philosophical logic-chopping, excessive lachrymose emotionlism and other causes madeYoga an ever lessening force In fact, some philosophic and religious systems even said that the Yogic Sadhan tradition has gone and that such Sadhan

is not for this age and that devotion is enough But what Sri Krishna demands in the *Gita* is the blending of *DHYANA* and *BHAKTI* and not mere *DHYANA* or mere *BHAKTI*

While man is going about in the West conquering the subtlest forces of nature, he has not yet begun to investigate the super-subtle forces latent in himself As the blessed Lord Jesus said: "Of what use is it to gain the whole world and lose one's own soul ?" It is the most outstanding of Swami Sivananda's many services to India and to the world through India that he has himself realised in himself the truth of the researches of ancient India in the subtle hidden realm of nature's finest and most potent forces resident in the human mind and has been training many Chelas in the path and has broadcast the technique and the methods and the results of Yogic Sadhana all over the world.

I may mention here that the objects of the present Yatra Mandali (pilgrimage of Swami Sivananda) are.

(1) Spiritual good through conferences, Satsang, Sankirtan and collective Sadhana;

(2) Medical relief;

(3) Dissemination of divine knowledge;

(4) *To enlighten and guide the students of schools and colleges and to bring about a regeneration of spirit in them through Yogic culture*

In his valuable work, "Mind—Its Mysteries and Control," he says

"Conquest of the mind is the greatest of all conquests If you have controlled the mind perfectly

then you have controlled the whole universe. Mind is everything. *Mana eva manushyanam karanam bandha-mokshayoh*

"To attain ethical purity, concentration and meditation, you must understand the mind, destroy its evil properties, battle with it and gain victory. Commence this task to-day. May you become a Yogi through mastery of the mind"

Though it is not possible to expound here all the diverse methods described in the work to attain the concentration of mind and the consequent power and illumination, I may point out that Swami Sivananda tells us how to rise above the mere life of eating and drinking and sleeping and how to conquer the mind through the control of *Prana* (vital energy) by means of Yogic Asanas and Pranayama and conquer the mind directly He says "With the majority of mankind, the mind is greatly under the control of the body. Their minds being very little developed, they live on *Annamaya Kosa* mostly Develop the *Vijnanamaya Kosa* and through *Vijnanamaya Kosa* (Buddhi) control the *Manomaya Kosa* (mind)" "There are two principal *Tattwas* in the universe, viz, mind and *Prana*. Hathayogis try to control the *Prana* Rajayogis try to control the mind. Jnana-yogis start their sadhana with *Buddhi* and will *Prana* is the outer coat of the mind. *Prana* is gross. Mind is suble The life of the mind is kept up through the vibration of psychic *Prana* . Sattvic diet calms the mind food exercises important influence on the mind"

Swami Sivananda stressed again the rulership of the soul over the mind just as he stresses the rulership of the mind over the body. He says.

"You are the master of the mind. By *Abhyasa* and *Vairagya* assert your mastery. Feel the power, bliss and splendour that result from perfect self-conquest.'

In his valuable work on "Concentration and Meditation," he teaches how we can easily and by deliberate steps attain that habit of concentrated meditation which is the gate to spiritual power which is superior to even the finest and the subtlest and most potent material forces as well as to spiritual ecstasy and the vision of God. He says in "Science of Pranayama" that by Yogic Sadhana, we can attain not only clairvoyance and clairaudience but can cure diseases and even fly in the air!

Patanjali, in his famous Yoga Sutras, says that if we make a supreme *vow* (Mahavrata) of Ahimsa, animals which are natural enemies will give up their innate antipathy in our presence and proximity. What the U.N O. is unable to achieve may be achieved by Yogis India thus holds the spiritual key to universal peace!

Yoga is open to all castes, classes, communities and creeds and is a universal Sadhana. It is open to women as well as to men. Swami Sivananda shows in his *Practice of Brahmacharya* and *Advice to Women* how Brahmacharya should be the way of life, for women as well as for men Brahmacharya is purity in thought, word and deed Brahmacharya is celibacy and continence The real solution of the problem of over-popu-

lation is not contraception but a self-controlled mind, inhibition leading to illumination. In *Kundalini Yoga*, the Swami gives a complete exposition of *Nadis* and *Chakras*, and *Asanas* and *Pranayama*. The ethical life is the basis of Yoga, because, out of the eight Angas (limbs) of Yoga, without Yama and Niyama, Asana and Pranayama would be impossible and there would be no chance of attaining Pratyahara, Dharana, Dhyana and Samadhi.

The Swamiji points out further in "Health and Long Life", and "Health and Happiness" that Yoga Sadhana leads to physical longevity and mental poise and composure and spiritual bliss He has written also "The Family Doctor" telling us the simple household remedies needed for conquering disease. But it is wiser to keep out of disease than to fall into ailment and cure them He says "Good health is a valuable asset to man. It is a great treasure. It bestows happiness and prosperity. Health is essential to happiness Health is not merely absence of disease It includes the full development of the physical, mental and spiritual powers of a man."

"How wonderful is this magical machine—the human body, the moving temple of god or the chariot of the soul! Mother *Prakriti* has exhibited her marvellous skill and maximum dexterity in constructing this marvellous machine"

Swamiji says that naturopathy is the best curative, agency "Every human being is the author of his own health or disease Disease is the result of disobedience to the immutable laws of health that govern life"

I may finally refer to Swamiji's recent editions of two very simple and valuable works viz., "Easy Steps to Yoga" and "Yoga in Daily Life" in which he tells how to rise from Asan and Pranayam to Dhyan and Samadhi. In his foreword to the latter book he says with perfect assurance born of experience and realisation·

"This is a book with a message of hope, of success in life, of peace, of bliss and of the secret of life itself Herein will be found the way to peace, to truth, and to the abode of immortality, eternal sunshine, infinite joy and knowledge (Nirvana or Kaivalya or final beatitude), the highest goal of life "

This essay was published in the "Sunday Times", of the 1st October, 1950, to Synchronise with Sri Swami Sivanandaji's visit to the city in the course of his All-India Tour.

THE UNIQUENESS
OF
SWAMI SIVANANDA'S GOSPEL

I believe that Swami Sivananda is the God-given spiritual guide and philosopher and friend of our era and that his gospel is the gospel for our age Three aspects of his spiritual message should be particularly borne in mind to-day

He has now reached his sixty-fourth year. He became a Sannyasi dedicated to spiritual meditation and social service on 8th May 1924. Since then he has written and published innumerable books devoted to the exposition and elucidation of our ancient and immemorial spiritual culture, and his daily practical Sadhana consists not only of Yogic meditation but of innumerable acts of love and service, relief of human suffering and sorrow.

The first unique element in his gospel is his special emphasis on the need of Ahimsa and Satya and Brahmacharya. These are diminishing virtues in our vainglorious modern age all over the world and even in India. Mahatma Gandhi stressed the values of non-injury and Soul-force as a mighty weapon in the realms of sociology, economics and politics. Swami Sivananda's stress on it is equally powerful. He says: "Ahimsa is Soul force. Ahimsa is Divine Life Hatred melts in the presence of love. Hatred dissolves in the presence of Ahimsa There is no power greater than Ahimsa.

"The practice of Ahimsa will make you fearless. He who practises Ahimsa with real faith can move the whole world, can tame wild animals, can win the hearts of all and can subdue his enemies. If one is well established in Ahimsa, the other four items viz., Satyam, Asteya, Brahmacharya and Aparigraha will come by themselves." Swami Sivananda stresses with equal emphasis on Satyam. He says like Gandhiji, "God is Truth. He can be realised only by speaking Truth and observing Truth in thought, word and deed. Your thoughts should agree with your words, and the words

should agree with your actions." Brahmacharya also is emphatically stressed by him He says, "Brahmacharya is freedom from sexual thoughts and desires. It is control of all Indriyas in thought, word and deed. It is for both men and women .Practice of Brahmacharya gives good health, inner strength, peace of mind and long life."

Swami Sivananda has thus done the greatest service to humanity by stressing these basic virtues because without them we can neither establish the kingdom of God on the earth nor attain the bliss of beatitude. Anyone who tries to live a low ethical and spiritual life and yet desires to build a perfect polity is foredoomed to failure The political leaders of ancient and mediaeval times failed to build such a polity and the political leaders of today will fail equally in their attempts to build an enduring castle on foundations of sand.

Another special service which he has done to the world at large and to India in particular is that he has taught what he calls the 'Yoga of synthesis' (Samanvaya) and has laid at rest the old controversies about the superiority of this or that aspect of Godhead, of this or that Sadhana, of this or that experience of beatitude The din and clash of controversial discords about these matters were terrific and deafening especially in India Swamiji has based his spiritual teachings upon the supreme source—books on Hinduism—and has resolved all these discords into harmony. He has shown the concord among the Yogic Sadhana of Karma Yoga and Dhyana Yoga and Bhakti Yoga and Jnana Yoga He says, "To behold the one Self in all beings is Jnana (wisdom); to love the Self is Bhakti, (devotion), to serve the Self is

Karma (action)., The three paths are in fact one, in which the three different temperaments emphasise one or other of its inseparable constituents The Yoga of synthesis alone is suitable for this modern age The four Yogas are inseparable. Service purifies, expands the heart. Service unifies Love unifies Without service and love you cannot dream of attaining Advaitic realisation even in crores of lives Bhakti Yoga is the fulfilment of Karma Yoga Raja Yoga is the fulfilment of Karma Yoga and Bhakti Yoga Jnana Yoga is the fulfilment of Karma Yoga, Bhakti Yoga and Raja Yoga "

A third unique feature of Swamiji's gospel is his stress on Dhyana Yoga or Raja Yoga. The elements of Karma and Bhakti and Jnana Yogas are found in all religions. Service and devotion and philosophic thoughts are not unique features found in Hinduism alone, and not found elsewhere But Hinduism is unique in stressing Dhyana Yoga Swamiji has brought into great prominence in his various works all its aspects such as Raja Yoga, Hatha Yoga, Mantra Yoga and Laya Yoga He says "A Raja Yogi becomes one with the cosmic mind and knows the workings of all minds Tap the universal mind You will experience cosmic consciousness You will get divine Aiswarya or Vibhutis ot God The glory of Hinduism and India is all due to the science of Yoga and its teachers "

Another important aspect of his stress is upon Sanyasa Now-a-days even in India where every one was taught to find life's crown and culmination and fulfilment in Sanyasa after fulfilling his obligations in life, Sanyasa

food or fruit About half-way, at a turning, suddenly one of the most beautiful sceneries I ever witnessed unfolds itself to our eyes' delight. From between the green wooded slopes of the eternal Himalayas, the broad, holy river Ganga majestically issues forth, carrying in her lap her blessings for the millions of devotees who will take their sacred bath in her cool waters before she loses herself in the sea. Pious pilgrims fold their hands and worship sacred Mother Ganga the moment they see Her, they chant Her glory and in the evening they offer little paper-boats laden with flowers and lighted wicks dipped in ghee or oil, thus giving her a sparkling necklace for miles Picturesquely nestled along the bank of the river are a number of ashrams and kutirs, and it is not astonishing that our Swamiji chose this lovely spot to build his hermitage which has now developed into one of the most important ashrams of Rishikesh. As all important enterprises, Sivanand Ashram also was born in the mind of a genius who had decided to dedicate his life to the spiritual welfare of mankind, without any distinction of nationality, colour, creed or caste. When years ago Swamiji settled down in Ananda Kutir he was accompanied by a handful of disciples and their abode consisted of 4 tiny rooms. Their means were small, very small The inmates had to go, every day, in burning sun or pouring rain, 2 miles, to Rishikesh, for their meals, at Biksha time There was always a lack of something, if they had paper and pen, there would be no ink, at another time they would have no paper: and not unoften had they to retire at sunset from their daily activities as kerosene was not available in their Kutir.

Swamiji used to collect waste-paper and news-paper blank corners or employ the inside of used covers to jot down his precious thoughts and ideas These thoughts and ideas would later result in small inspiring pamphlets Such were the conditions in which Swamiji started his humble services to mankind. But steadily and confidently the small group toiled on Their chief aim was to publish a mass of pamphlets on Yoga and to flood the country with them Little by little the small group grew, the work developed in different ways and slowly Swami Sivananda and Sivanand-ashram became known. Then suddenly the Divine Life Trust Sooiety was born. Returning from a lecture, Swamiji discussed in the train with the two disciples who accompanied him, the thirst of the masses for India's ancient wisdom. And when they got down at Ambala they had decided to register the Divine Life Trust Society to illumine the path of divine life

Thus was the start Let us now see the results after 13 years. The best thing would be, of course, a visit but I will try to give you a verbal description as exactly as I can. The "compound" of the Society is divided in two parts, one part lies near the Ganges-bank and the other part is built upon the hill on the other side of the Devaprayag Road. Coming from the road-side you see near the gate a little window in the wall through which Ganga water is distributed free and freely to the thirsty pilgrims and passers-by This small activity took during Kumbha Mela such proportions that we served in batches of 6, standing on the road along the wall and

inside the gate, during the whole day. During Kumbha Mela also a small shed was transformed into an office where we still distribute free literature and give detailed information about the pilgrimage to Badri-Kedar. The most active part of the Ashram however is the office, where Swamiji works every morning and afternoon and where the many workers stay on sometimes till late in the night, beginning early in the morning Swamiji's disciples are scattered all over the world; the daily correspondence, mostly instructions on divine life, is, under Swamiji's guidance, handled by a couple of the workers, the others being immersed in the preparation of the journals "The Divine Life", "Wisdom Light," the official Weekly of the Yoga Vedanta Forest University Swamiji's books alone number over 150 besides several thousands of pamphlets, leaflets, instructive messages, yoga-asan charts, placards with spiritual mottos are printed for free distribution and Swamiji's kirtans, songs and lectures are recorded in 23 gramophone records There is the Ayurvedic Pharmacy and innumerable are the customers placing orders from far and near for the important Ayurvedic remedies, having for them words of high appreciation The Charitable Dispensary dispenses free Allopathic, Ayurvedic, Homeopathic and Herbopathic treatments to the ailing inhabitants of the locality and the neighbourhood. The Yoga Vedanta Forest University conducts daily classes in the Bhagavat Gita, the Upanishads, Raja Yoga and Hatha Yoga Besides, the inmates are trained in the practice of Synthesis of Yoga according to the well-known 32 instructions of the Sadhana Tattwa or Science of Seven Cultures of Swami Sivananda

The kitchen takes care of the physical needs of the inmates and the visitors, and a lot of food is daily distributed free among the poor.

Up the hill you will find the Yoga Museum where the exhibits silently teach in graphic form the quintessence of the techings of the Yoga of Synthesis. There is also the beautiful Sri Viswanath Mandir, a centre of worship and devotion for visitors and pilgrims, where the Murtis of Lord Siva, Visalakshi, Lord Ganesh, Lord Murali Manohar, Lord Rama, Sita Mata, Lakshman and Hanuman are installed. On auspicious days special Pooja, Archana, Havan and Arati are conducted and on every Pradosha day there is a grand Puja at the temple at sunset. Festivals like Sivaratri, Sri Ram Navami, Sri Krishna Ashtami etc are celebrated with great enthusiasm. The presiding Deities in the spacious Bhajan Hall are Lord Krishna and Lord Rama. Here Akhanda Kirtan is going on, without interruption, for the last six years. In this hall, full of spiritual vibrations produced by the continuous prayers and kirtans, the photographs of Saints and God of various religions adorning the Walls remind us of their noble efforts to save mankind and inspire us to pious meditation.

A well equipped photo and picture studio is housed in one of the kutirs. Every important event is recorded on a cinema reel and shown to the visitors in the tiny cinema-hall. During Sadhana-week the loud-speaker broadcasts the lectures and messages of the speakers to those in the neighbourhood who, on account of work or any other engagement are unable to attend to the

meetings conducted in the Bhajan Hall. The Primary school for boys and girls of the locality and the neighbouring villages is yearly growing in strength and the results of the last examinations were brilliant. Scattered over the hill are the many kutirs for the inmates and guests. The Ashram on the whole looks like a village, though it started so humbly with the tiny settlement of 4 rooms. And the activities are yet growing steadily. During Kumbha Mela numerous patients were treated by a young doctor-disciple of Swamiji, Dr Kailas Nath Kanwar, who volunteered his services Minor eye-operations were successfully performed and a great number of patients were saved from graver troubles through the doctor's treatment Thus Swamiji not only gives the divine light to our souls but he restored the light in the eyes of so many who came to him in their suffering

Swamiji's great desire is that the branches should also develop along similar lines and become in their own spheres of activities what the Head Quarters are at Ananda Kutir. It would not only benefit the public who receive the services of the Branch, but the "donors"—Branch organisers—would rapidly grow, through their selfless-service and worship of the Lord, in their spiritual advancement.

THE ETERNAL SPRING OF WISDOM



Stand up, Gird up your loins, Roar OM; Realise the Self.

—SRI SWAMI SIVANANDA



"Self alone is sweet, and all else is poison"

—SWAMI DAYANANDA

(in the popular "Sivananda"—pose)

body owing to the non-existence of Air, this argumen

SWAMI DAYANANDA

If each one of Sri Swami Sivanandaji's disciples represents a ray emanating from that effulgent sun, Swami Dayanandaji has understood the glory and the technique of the Yoga of Tranquillity, the Path of Peace Nothing can disturb his stoic peace, nothing can imbalance his mental equilibrium He is a keen student of the Yoga-Vasishta, and his daily life an illustration of this inspiring scripture

An affluent family life could not deter him from switching over to the life of a mendicant. Blessed are his parents· they wholeheartedly and joyously helped him in his spiritual quest Ramalinga Raju (for that was his Poorvashram name) joined the Master's Divine Life fold in 1946, and entered the Holy Order of Sanyas on the 14th January 1948

Very soon he earned Sri Swamiji's grace, Sri Swamiji once remarked: "Dayanandaji is an embodiment of Nishkama Seva." Only service can break his serene silence; service of the sick is his speciality

Swami Dayanandaji was a member of the Sivananda Yatra Mandali and served the Master throughout the Tour At Rajahmundry, he 'disappeared' for a few hours, returned with a serene smile on his countenance and placed [illegible] his Master (Sri Swamiji Maharaj)

a Purse which he had collected from his Poorvashram parents. We realised then that this idealist is an intensely practical man, too! His one ambition other than his own meditation has been "We should quickly print all Swamiji's manuscripts. That is real service", and he has underlined every word of it by his own example! This book is printed out of his magnificent donation to Jnana Yagna.

Few would have noticed Swami Dayanandaji during the Yatra, because he is too quiet and serene to attract public notice—unobtrusively serving and unostentatiously working But those who had the good fortune of coming into contact with him were profoundly influenced by the peace and the joy that radiated from him.

May the Almighty bless Swami Dayanandaji with health, long life and Kaivalya Moksha!

Ananda Kutir P O.,
20th February 1951

Swami Chidananda

This Book is Printed
In
Commemoration
of

THE PEARL JUBILEE
of the

SIVANANDA PUBLICATION LEAGUE

TWELVE YEARS OF JNANA YAGNA.

The Sivananda Publication League, established in the year 1938 has completed more than twelve and a half years of its unparalleled and invaluable service to humanity. It has rendered unto humanity a service that is extolled by the Lord as the most glorious .

श्रेयान्द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप

"Superior to material sacrifices is the sacrifice (gift) of Knowledge."

What type of knowledge has the League made available to humanity ? Not knowledge of the manufacture of bombs and 'planes' But constructive knowledge, spiritual knowledge, a knowledge of self-reconstruction, a knowledge that enables each man (and woman) to harmonise himself, to find the peace and the joy within himself. Are not they who have found the peace within

themselves the only peace makers? Are not they who are themselves in tune with the fountain of bliss the only guides that humanity can have to the realm of happiness?

The League has not merely relayed the ancient spiritual book-lore. It has given you all something much more valuable It has placed within the easy reach of the masses, of every man in the world the practical way of attaining the Goal—God-realisation, Immortal Bliss, Eternal Life, and Supreme Peace. It has given to humanity the priceless treasures; Sri Swami Sivanandaji's books on Yoga, Bhakti, Vedanta and Health. The fruits of Sri Swamiji's intense and protracted Tapas, of Swamiji's untiring selfless, service, of his consuming God-Love, of His Self realisation, have been offered to you all, the Virat Swarupa of the Lord, as Sri Swamiji's and our loving flowers

It is the Pearl Jubilee (half-Silver Jubilee) of the Sivananda Publication League that we shall be celebrating in April 1951 The April issue of 'The Divine Life' will contain all about the League, its Founder (Sri Swami Sivananda) and its promoters, chief among whom is Sri Swami Paramanandaji himself

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BAROMETER OF SPIRITUAL PROGRESS

(SWAMI SIVANANDA)

Here is an infallible barometer to find out the degree of your spiritual progress. How would you feel, if—

(1) Your clean hands or best clothes are stained,

(2) You stumble down or commit a blunder and are laughed at,

(3) You are hurt accidentally or stung by an insect or scorpion,

(4) You suffer from illness or pain,

(5) You do not succeed in your efforts,

(6) You do not get a thing which you want, or find that something which you possess is missing,

(7) You are kept waiting for a long time by some other person,

(8) You are insulted or abused for no reason,

(9) Others fail in their duties towards you, and

(10) You suffer a loss or bereavement

If none of these can disturb your peace of mind and you are indifferent to them, then you have won the struggle and achieved 50% self-control. God sends trials and troubles to strengthen your character. Greet them and test yourself

PERPETUAL SADHANA CALENDAR

(Daily Spiritual Practices for Every Month)

1st Wednesday.

Get up at 4 a.m., Brahmamuhurta and do Kirtan, Japa of OM Namasivaya, Sri Ram etc., meditation and Brahma-vichar.

2nd. Thursday.

Do 25, 50 or 100 or 200 Malas of Japa from 1 hour up to 6 or 8 hours.

3rd. Friday.

Practise Sarvang Asan, Sirsh, Paschimottan, Bhujang, Salab, Dhanur Asan, and Sukhpurvak, Sitali and Bhastrika Pranayama.

4th. Saturday.

Fast on Ekadasi. Do not take even a drop of water. Take one meal on other days and milk and fruits at night.

5th. Sunday.

Give up onions, garlic, carrots, turnips, cauliflower, Mussur-ka Dal, black gram, tobacco, liquor, smoking, gunja, tea, coffee, meat, fish, eggs, etc. Give up salt on sundays.

6th. Monday.

Speak the truth at all costs. Observe perfect Brahmacharya physical and mental. Practise non-voilence in thought, word and deed.

7th Tuesday.

Study Gita, Ramayana, Upanishads, Vivekachudamani Yoga Vashishta, Koran, Bible, Zend Avesta.

8th. Wednesday.

Observe Mowna for one or two hours daily and 24 hours on Sundays.

9th. Thursday.

Have intense devotion to your Guru.

10th. Friday.

What the mind likes best, give that up for a week or 10 days in a month.

11th Saturday

Keep daily spiritual diary. Stick to your resolves and daily routine. Write Mantra for half or one hour daily.

12th. Sunday.

Control anger and have self-punishment for abusing others, using vulgar words, speaking untruth and failure in resolves. Give up night meals, chew a dozen bitter neem leaves, do 50 Malas of Japa more and sleep without pillow on the ground, prostrate before and apologise to the man whom you have offended and give 4 as. in charity for each failure in your resolve.

13th Monday.

Walk bare-footed. Sleep on the floor on Saturday. Develop patience. Bear insult, injury and abuses.

14th Tuesday.

Every fortnight review your progress during the past weeks. See when your resolves are not kept, which are

your weak points and adopt new measures for your development

15th Wednesday.

Eat three things daily. Have 2 clothes and 2 towels and 2 shirts. Reduce your wants.

16th. Thursday.

Do charity, one-tenth of your income or one anna per rupee. If you fail in giving this one month, next month give away an extra amount as forfeiture.

17th. Friday.

Give up back-biting, censure, revenge, etc. Try to remain alone as much as possible and watch the mind.

18th. Saturday.

Serve the poor and the sick Serve your mother country. Be a patriot.

19th. Sunday.

On Sunday do Japa and meditation for 16 hours. Fast completely. Do not come out of your room.

20th Monday

Do total, unreserved, ungrudging surrender to the Lord and obtain His grace and Darshan. Do Kirtan of Sivanam on Monday, Durga on Tuesday, Rama on Wednesday, Dattatreya on Thursday, Lakshmi on Friday, Hanuman on Saturday and Sun on Sunday.

21st. Tuesday

When you work, give the mind to Lord, give up agency, expectation of fruits, attachment and have a balanced mind

22nd. Wednesday.

Have a back-ground of thought, either the form of the Lord or OM picture or ideas of Sat-chit-ananda, eternity, infinity and immortality.

23rd. Thursday.

The world is unreal. Brahman alone is real. You are the Brahman or the Absolute. Tat Twam Asi, Thou art That. Remember this always.

24th Friday.

Chant OM. Sing OM. Do Japa of OM. Meditate on OM

25th Saturday.

Remember the saints and sages who did Sadhana and realised God Draw inspiration from them Emulate them. You will have Darshan of God.

26th. Sunday.

Enquire "Who am I"? Negate the body, mind, Prana and senses Identify with the all-pervading Atma.

27th Monday.

Hear, reflect and meditate (Sravan, Manan and Nididhyasan)

28th Tuesday.

Fast on Amavasya and Poornima days. Take only milk and fruits during Dussera, Rama Navami, Guru Poornima, Krishna Janmastami, Siva Ratri and Vaikuntha Ekadasi days

29th. Wednesday.

Observe vigil on Sivaratri and Vaikuntha Ekadasi; Christmas and Gokulastami days.

30th. Thursday.

Do Purascharana of your Ista Mantra or Guru Mantra once a year.

31st. Friday.

Remain for a week or month in Rishikesh, Brindavan, Ayodhya or Benares 3 or 4 times a year.

नवीन कीर्तनध्वनियां

Naveen Kirtan Dhwanis

(Thars Sunaja)

॥ गणेश वन्दना ॥

जय गणेश, जय गणेश, जय गणेश पाहि माम् ।
श्री गणेश, श्री गणेश, श्री गणेश रक्ष माम् ॥ १ ॥

Jaya Ganesha, Jaya Ganesha, Jaya Ganesha Pahimam;
Sri Ganesha, Sri Ganesha, Sri Ganesha Raksha Mam

॥ गुरुस्मरण ॥

गुरुःब्रह्मा, गुरुर्विष्णुः, गुरुर्देवो महेश्वरः,
गुरुस्साक्षात् परं ब्रह्म, तस्मै श्रीगुरवे नमः ॥ २ ॥

Curuh Brahma Guruh Vishnuh Gururdevo Maheswarah
Guruh Sakshat Param Brahma Tasmai Sri Gurave Namah.

॥ वेदान्त गीत ॥

अजरानन्द, अमरानन्द, अद्वैतानन्द-
ब्रह्मानन्द, भोलानन्द, भूमानन्द,
परमानन्द, पूर्णानन्द, पवित्रानन्द,
शान्तानन्द, सत्यानन्द, शाश्वतानन्द,
निर्मलानन्द, नित्यानन्द, निरतिशयानन्द,
ज्योतिर्मयानन्द, प्रकाशमयानन्द, तेजोमयानन्द,

ब्रह्ममयानन्द, चिन्मयानन्द, तन्मयानन्द
(आनन्दमयानन्द),
चिद्घनानन्द, प्रज्ञानघनानन्द, विज्ञानघनानन्द
(आनन्दघनानन्द) ॥ ३ ॥

Ajaranand, Amaranand, Adwaitanand,
Brahmanand, Bholanand, Bhumanand.
Paramanand, Poornanand, Pavitranand,
Santanand, Satyanand, Saswatanand;
Nirmalanand, Nityanand, Niratisayanand
Jyotirmayanand, Prakashamayanand, Tejomayanand,
Brahmamayanand, Chinmayanand, Tanmayanand
(Anandamayanand),
Chidghananand, Prajnanaghananand, Vijnanaghananand
(Anandaghananand).

॥ शक्तिस्मरण ॥

जगज्जननी, महिषासुरमर्दिनी, अनिर्वचनी (दुर्गाभवानी)
अविद्यानाशिनि, भ्रान्तिविनाशिनि, मोक्षदायिनी,
मूलकारिणि, मोक्षकारिणी, मङ्गलकारिणि-
भवानी शङ्करी, गौरी शङ्करी, उमाशङ्करी,
अखिलाण्डेश्वरी, राजेश्वरी, त्रिपुरासुन्दरी ॥४॥

Jagajjanani, Mahishasuramardani, Anirvachanee
(Durgabhavani),
Avidyanasani, Bhrantivinasini, Mokshadayini
Moolakaarani, Mokshakarani, Mangalakarani,
Bhavani Sankari, Gouri Sankari, Uma Sankari
Akhilandeswari, Rajeshwari, Tripurasundari

॥ शिवनामस्मरण ॥

पोन्नम्बलम्, तिरुचित्रम्बलम्, अरुणाचलम्,
महादेवा, महालिङ्गा, मध्यार्जुनेशा ।
ओंकारेश्वर, रमामहेश्वर, त्र्यंबकेश्वर,
केदारनाथ, सोमनाथ, विश्वनाथ ।
बद्रीनाथ, जगन्नाथ, द्वारकानाथ ॥ ५ ॥

Poonambalam, Tiruchitrambalam, Arunachalam,
Mahadeva, Mahalinga, Madhyarjunesa.
Omkareshwar, Rameshwar, Tryambakeshwar,
Kedarnath, Somanath, Visvanath,
Badrinath, Jagannath, Dwarakanath.

॥ सुब्रह्मण्यनामस्मरण ॥

वेल् मुरुहा, कार्तिकेया, गुहा, स्कन्दा,
सुब्रह्मण्य, षण्मुखा, शरवणभवा ।
कदिरकामा मुरुहा, तिरुचेन्दूर वेला, तिरुपरम्कुन्डा,
पलानि आण्डव, स्वामिनाथा, तिरुत्तनिवासा ॥ ६ ॥

Vel Muruga, Kartikeya, Guha Skanda,
Subrahmanya, Shanmuga, Saravana Bhava
Kadirgama Muruga, Tiruchendur Vela,
Tiruparamkundra,
Palani Andava, Swaminatha, Tiruttanivasa.

॥ रामसंकीर्तनं ॥

राम राम रामेति रमे रामे मनोरमे,
सहस्रनाम तत्तुल्यं श्रीरामनाम वरानने ।

श्री राम जय राम जय जय राम,
श्री राम जय राम जय जय राम।
राम राम राम राम, राम राम राम राम,
राम राम राम राम, राम।
राम, राम राम राम, राम राम राम राम,
राम राम राम राम, राम॥
हरे राम हरे राम राम राम हरे हरे,
हरे कृष्ण, हरे कृष्ण कृष्ण कृष्ण हरे हरे॥ ७॥

Rama Rama Rameti Rame Raame Manorame,
Sahasranama Tattulyam, Sree Rama Nama Varanane.
Sree Ram Jaya Ram Jaya Jaya Ram
Sree Ram Jaya Ram Jaya Jaya Ram.
Ram Ram Ram Ram, Ram Ram Ram Ram,
Ram Ram Ram Ram RAM,
Ram Ram Ram Ram, Ram Ram Ram Ram,
Ram Ram Ram Ram RAM.
Hare Rama Hare Rama Rama Rama Hare Hare,
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

॥ नामावलिः ॥

वेंकटरमणा, संकटहरणा, सीतारमणा,
मोक्षसाधना, पतितपावना, पापविमोचना।
सुन्दरवदना, शेषशायना, सृष्टिकारणा,
भक्तिविभूषणा, कालहरणा, मूलकारणा॥ ८॥

Venkataramana, Sankataharana, Seetaramana,
Mokshasadhana, Patitapavana, Papavimochana.

Sundaravadana, Seshasayana, Srishtikarana, Bhaktivibhushana, Kalaharana, Moolakarana.

Here is a complete Kirtan-group for you to sing every morning. Every function should start with them; every auspicious occassion should be celebrated by singing them Success will attend all your undertakings; your heart will be quickly purified; and you will attain Moksha also.

Ganesha and Guru Vandana should invariably commence every Sadhana that you do.

The Vedant-Kirtan Dhwanis elevate your mind to the elysian heights of Perfection, Immortality, Oneness, and describe your essential nature You will get new strength and vigour even as you sing these Attributes of the Atman.

The Shakti-Kirtans are a powerful prayer to the Mother of the Universe. They at once draw Her Grace to you. Jagajjanani reminds you that the world emanated from Her, so all are Her children — a hint that you should look upon all alike, serve all and love all.

The Siva-Kirtans include two most sacred Words for the Saivites — Ponnambalam, Tiruchitrambalam; these are considered to excel all Mantras in merit — uttering these Mantras even once is considered to be equal to millions of times of repetition of other Mantras. The names of the Mighty Jyotirlingas and the Four Dhamas have also been included in this — a remembrance of which bestows the Highest Good on the Sadhaka.

Lord Subrahmanya's several names, and the names of His earthly Abodes, have been combined in these Dhwanis. Shanmukha is the Lord of the Divine Forces in man ; He will remove your obstacles, bestow strength of will on you and will lead you to spiritual victory.

In the Rama-Kirtan Dhwanis, too, the first one is a famous Mantra-Sloka which is considered of very great merit. Repetition of this even once is equivalent to reciting the Sahasranam. And, then there is the Maha Mantra which is given in the Kalisantharanopanishad as The Mantra for this Kali Yuga.

In the next group are included Names of the Lord which will bestow on you all strength, wisdom, power and Moksha, too.

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SECTION II

Philosophy in Humour

WISDOM IN HUMOUR

CHAPTER I.

VARIETIES IN WHIMS

1. WHIMS OF SADHUS

One Sadhu will not touch money,
But he wants a treasurer to carry the money.
Another does not wish to use a blanket:
He considers himself to be a great Vairagi;
But he wants heaps of dried straw.
He enters into it like a horizontal being and uses a straw pillow.
This is another kind of whim of a Sadhu.
He can just ward off cold by using a small blanket.
He regards himself to be a great Tyagi
By giving up blanket and pillow.
Pandit Madan Mohan Malaviya took with him
A Sannyasin to Mussorie.
It was raining in torrents.
The Sannyasin used to sleep in a bed of grass
He wanted straw and straw alone as his bed
Panditji said "It is difficult to get straw here.
It is raining heavily now.
Please use this cot and blankets today."
The Swamiji said, "No, no, no, I want grass only."
A bundle of grass was brought with great difficulty.
This is another whim.

One Sadhu walks naked in the street,
But keeps few blankets in his Kutir.
Attachment to Vairagya is as much an evil
As attachment to Raga itself.
Whims of Sadhus are beyond description.
They are diverse, curious and ludicrous
Practise intelligent Tapas,
And be a sensible Sadhu or Swami.

2. WHIMS OF SADHAKS

Some concentrate their Sadhana on hair;
Some apply ash and make it golden,
Some shave the head completely,
Some keep Jata or matted hair,
Some keep long hair;
Some have "modified crop";
They all have their hair
Under perfect control.

Some have long beard.
They apply oil and comb it daily.
They think that a beard
Will give a good personality,
Make them appear saintly and yogily,
And bring respect from all quarters.
This is their hair (or Mair) Sadhana.
Their minds assume hair-akara Vritti.
Their minds are ever fixed on hair.
This is their goal, centre and Ideal.
They make the body Brahman or a saint.
They cheat themselves and others too.
Their hands are ever on their beard.

Watch carefully, you will agree with me.
Some do Kowpeen or langot Sadhana.
To-day they will wear gerrua gown or orange *alphe*.
Tomorrow they will put on
A short cloth above the knee;
Next day they will have only one Kowpeen.
The following day they will roam about stark naked.
They think they have realised the Avadhut state
Of possessionlessness and perfect non-attachment,
But their minds remain in the same state
Or even in a worse state,
Because their egoism is intensified now;
Their veil of ignorance is thickened
By this sort of Tapas.
They think that they are superior Sadhaks
Now comes nim-leaves-buttermilk Sadhana
Some live on nim leaves for a month;
Some drink cow's urine,
Some leave salt and sugar,
They take butter-milk today;
They live tomorrow on vegetables
They live next day on ground nuts,
They live the following day on Sattu
They observe Mouna, say 'Ha', 'Hu', 'Hm', 'O'.
They talk more than worldly men.
Cultivate 'Mitha Bashan', a little useful talking.
Next comes Sadhana in Himalayas.
Some live in Gangotri;
Some live in Caves,
Some live in Uttarakashi,
Some live in lonely forests;

Some live in Mount Kailas,
Some live in Mansarowar.
They think they have realised Brahman.
But their nature remains the same
Or becomes even worse,
On account of a little Tapas Abhiman.
Their quarrelling and arrogant nature
Becomes more marked.
Their egoism is more hard than granite.
They wander about advertising
That they are Jivanmuktas.
They repeat Sivoham, Soham.
Litttle things upset them,
And make them " Durvasa ".
They now begin to start "Ashrams",
And open " Dharma Sanghas ",
To do Lokasangraha

Taking nim, remaining naked, keeping beard,
Is the gist of their whole Sadhana
Their Sadhana ends with these only.
They think of buttermilk, beard,
Kowpeen, cave and Gangotri.
Due to under nutrition and exposure,
They contract chronic diseases,
And die an early unnatural death
They miss their life's goal.
They never think of the Eternal.
This is all due to their 'Manmukh nature'
They have not done any "Gurumukh Sadhana"
Keeping a beard cannot make one a Jnani

Eating nim leaves cannot make one a Yogi
Giving up salt cannot open the Kundalini
Salt, sugar and both are not obstacles to Brahma Gyana.
Kings were in possession of Brahma Gyana.
Remaining naked cannot make one an Avadhoot
Purify the mind, reduce the egoism to zero.
Live under a Guru and practise Sadhana
Serve the poor, regenerate the Asuric nature
Eat anything that comes by chance
Do not make any show of your saintliness.
Be steady, firm, normal and uniform
Abandon eccentricity and queer nature,
Never give up selfless service.
Do not jump to the skies at once
Shave the mind and burn the Vasanas and Dambhachariness
Be mentally silent and yet dynamic
And waft the divine aroma everywhere
Hari OM, Sri OM, Siva OM, Ram OM

3. VARIETIES OF WHIMS

One Sadhu wears stockings, head turban and coat
But he leaves his private parts exposed.
One Sadhu moves about with a Kowpeen only
But he keeps fountain pen, covers and cards;
He lives in Mt. Kailas for 3 months
And moves from door to door in the plains for 9 months.
One Sadhu wears a tiger skin only
But he goes to Maharajahs for collection of money.
One Sadhu wears only one cloth at a time.

If he wears a blanket, he gives his Langoti to his disciple;
If he wears a Langoti, then he gives his blanket.
Some keep beards to get respect. "OM Namo Narayanaya."
Some keep beards to have a good personality.
Some are extreme Viraktas.
But they cannot pull on without coffee, tiffin, tobacco and betels
There must be a meaning in your Tapas.
Householders are more intelligent than the Sadhus.
They can at once find out their motives.
If you are a real Virakta, do not enter the plains
Why do you want pen, coffee and newspapers ?
Why do you write articles ?
Do not keep notes or sovereigns in your Kowpeen.
Be true; be sincere, be a real Sadhu.

CHAPTER II

OBJECTS SWEETER THAN BRAHMAN

1. "UPPUMA, COFFEE, IS SWEETER THAN BRAHMAN!"

A Madrasi says:
"Your Brahman is not so sweet
As my *Uppuma*, *Sambhar* and coffee."
A Maharashtra says:
"Your Atman is not delicious
As my *Varana*, *Amte* and *Poornapoli*."
A Punjabi declares:
"Your Vedantic Brahman is not so palatable
As my *Parotta*, milk and *Sag*."
A Guzerathi says
"You Upanishadic Atman is not so sweet
As my Kadhi, Laddhu and tea."
A Bengali asserts:
"Your Brahman is not so delicious
As my Rasagulla and Sandesh"
A European proclaims·
"Your Brahman is not so sweet
As my beef-steak, sweet pudding and dripping."
Maya is very powerful.
It deludes, tricks and dupes,
It makes unreal appear as real
And hides the Real
Maya makes the objects appear

More sweet than Brahman
In order to deceive the worldlings
Any amount of lecturing and tuition
Cannot open the eyes of these people.
They are immersed and soaked in worldliness 1001 deep!
Pain—deep and continuous—and knocks of this world
Sat Sang, discrimination and enquiry
At last open their eyes,
They act as wisdom collyrium.

2. HORRIBLE GLUTTONS

There are many horrible gluttons in this world.
They load their stomach like the Railway trucks.
Go to Muttra and see the Chaubais.
They eat one cartload of Pedas with Bhang.
These gluttons cannot stand erect
After this overloading.
They fall down on the earth straight,
And start snoring instantaneously.
Their bellies are like huge machines
Such gluttons are burdens on this earth.
O man! give up gluttony
Gluttony produces various diseases
It makes one forget God.
Be moderate in eating.
A glutton is an object of ridicule
Sing, pray and meditate,
And attain God-realisation quickly.

3. ENGLISH LADDU

Europeans like this laddu immensely,
They die for this laddu

They eat this with avidity, cupidity and stupidity
Brahmin children throw this away.
Some Indians also take this laddu with the same avidity
and stupidity.
Its shape is different from Hindu laddu
Its colour is different,
Its composition also is different.
Its property also is different.
This laddu is Tamasic.
It hinders meditation
It is an enemy of Naturopaths
It cannot be broken lengthwise
It is not man-made laddu
This famous English laddu is Anda or egg.

4. ODE TO LADDU

O Laddu! O Sweet laddu!
Adorations unto thee!
Thou art the pet child of Maya.
You delude the people to a great degree,
Children dance in joy when they look at you,
Even old people jump and whistle.
Last night the Bhajan Hall
Was packed with people
Because there was laddu Prasad.
Jeelabhi, Peda, Rasagulla, Kalakand,
Are thy amiable companions
But people like you only most
I do not know what charms are in these.
This world will be a void minus thee
You hold a very prominent position

In Bhandaras, feasts and dinners
Even diabetics fill their stomachs with laddus
On the strength of Insulin.
Thou art very dear to Muttra Choubais,
Even dysenteric patients cannot leave thee,
They do not mind aggravation of the disease.
You are only a modification of mud and water,
And yet how powerful thou art!
You hold sway over all,
You put down your head in shame
Before sages, devotees and Yogis,
Because they know your hollowness.
Good-bye, laddu, amiable comrade,
Continue the work vigorously
And delude the worldly weaklings intensely.

CHAPTER III

THE FRAILTY OF HUMAN LOVE

1. MY SWEET HONEY DARLING

The wife says to the husband at night
"O my sweet honey ! O my darling !!
O my sweet-heart ! how I love you !!
I cannot live without you even for a second
Thou art the apple of my eye,
Thou art my very Prana (life),
I will pine away if I do not see you even for a second."
The husband also repeats the same phrases,
Perhaps, even with greater force
But the following morning
She may divorce her husband without a moment's notice ;
He also may divorce her within a minute.
Such is the nature of human love
It is hollow, shallow, fleeting like the lightning
It is mixed with cunningness, crookedness and selfishness
There is no real love in this world.
Develop pure, divine love towards God
And rest in Him peacefully for ever.

2. WOMAN'S CROCODILE'S TEARS.

Woman is a weakling
She is not so strong as man.

But she is cunning and sheds tears quickly;
Her lachrymal gland is ever in a state of irritation.
It is ever ready with gallons of tears.
These are her weapons to accomplish her objects
Poor husband is deluded!
He is carried away by her tears
He yields and bends to her will.
He says :" Darling, today I shall give orders
For the necklace, bangles and silk saree."
O chicken-hearted man : Rise from impotence.
Do not be swept away by woman's crocodile's tears.
This is her trick and cunningness.
Be strong : be not effeminate.
Stick to your principles and ideals
No one has been benefited by Maya.
Believe her not quickly.
She is very very deep.
Even her husband who lives with her for 40 years
Cannot sound the depths of her heart.
Wipe away lust which makes you cling to a woman like a leech,
Which has weakened your will,
And merge in the blissful Atman.

CHAPTER IV.

HYPOCRITES

1. DO YOU KNOW THIS "I.C.S. & P.C.S.?"

One man puts his title as M.Bh.
This is not a doctor's title,
It means only "Madras Brahmin".
One man has his title S.S O
It is not a sub-divisional officer;
It means, "Simply Sitting Officer,"
That is an idler, loafer or a Faltu.
One man uses the title, M R.K.D,
It means a "Member of the
Rice Killing Department" or
"Rotti Killing Department",
That is, "a glutton or *Sapatraman*",
Who fills his belly with rice or rotti upto mouth.
Another calls himself I.C.S. in summer
And P C.S. in winter;
It means Ice-Cream Seller in summer,
And Potatoe Chop Seller in winter.
Such title holders are plenty in this world
Please do not aspire to own
Such big titles and come to lime-light.
Shun all *such* titles, hide yourself,
You will be peaceful.
Sincerity, simplicity, humility,

Generosity and devotion to God,
These you should own and not
Self-deluding and world-cheating titles
Of the above type.

2. A GREAT F.F.S. & F.T.D.

One man applied for a Head Master's Post;
He had passed only third Form,
But he put his title as F.F.S , F.T D.
The Trustees of the High School
Were enamoured of his big titles;
They appointed him as the Head Master.
The Head Master worked for a week;
He was not able to deliver lectures,
The students pressed him to deliver lectures,
But the Head-Master blinked.
The Trustees asked, "What are these titles, then ? "
You are not able to deliver lectures
He said "I am Father of Five Sons, 'F.F.S.'
And father of ten daughters, 'F.T.D!"
The trustees said, " Get away at once,
Oh ! cheat, we do not want you "
This world abounds with cheats.
Beware, be cautious, be vigilant.
Do not be carried away by titles, F.F.S.F.T.D.
America issues very cheap titles
Egoistic man wants titles,
To pose as a big man in this world.
Be simple, humble, do not cheat.

3. IMITATION VIDEHAMUKTA

You have imitation silk.
You have imitation diamond.
Even so, you have imitation Videhamukta,
Or pseudo Videhamukta.
This man also throws away all clothes.
Sometimes passes motion in his seat.
He is fed by others,
Who belong to the same gang or community.
They have got alternate duties.
To-day Swami Ram will sit like Videhamukta
To-morrow the turn will come to Swami Krishnananda.
This is a very big company or big business.
The hot charcoal test
And the Bitchu Katta butee test
Will surely open the eyes
Of these imitation Videhamuktas
Some are not imitation Videhamuktas.
They are very good, sincere souls, indeed;
But they foolishly imagine
That they have attained this Videhamukti stage
By simply reading Yoga-Vashishta
And doing a little Sadhana,
And having a vision of colours and lights —
What is seen is not Atma.

4. HERE IS A HYPOCRITE

He has nothing to eat in the house;
But he wears spectacles and holds a silver-plated stick;
He wears a silk shirt, ear-rings and golden chain;
He does not know the alphabet;

But he keeps a news-paper in his hand and a big book;
Here is a hypocrite.
He does not know what is Yama, Niyama and Dhyana.
But he cuts his tongue, keeps a Yoga Danda,
Proclaims that he practises "Khechari Mudra",
And says "That Judge is my disciple : This Raja is my Chela"
Here is a first class or capital hypocrite.
He does not know anything of Vedanta.
He has not even an iota of "Sadhana Chatushtaya",
But he keeps a Kamandalu, shaves his head,
Repeats always "Sivoham, Sivoham",
And proclaims, "I am a Jivanmukta in the Turiya"
He is an A. I. confirmed hypocrite!
Believe him not, approach him not,
Shun him at a distance and be free.

5. PSEUDO AVADHOOTH

Avadhoots are naked Sanyasins.
They do not wear any cloth or keep any vesel.
They take their Bhiksha in their hands
Some times people feed them in the mouth.
Maharani Pratap Kumari was a pious woman,
She used to feed Avadhoots in their mouth,
One day a Pseudo Avadhoot came to the palace.
He thought he also would enjoy nicely.
The Maharani found him out.
She had great experience of Mahatmas
She could discriminate "who is who?"
She mixed some nim paste in the sweetmeat.
She gave him first fruits and milk.

Afterwards she gave him this sweetmeat.
The pseudo Avadhoot became very angry
And abused the Maharani and went away.
Beware of pseudo Avadhoots.
They keep several blankets in their Kutirs.

6. PSEUDO PATRIOTS

A man puts on a Gandhi cap
And wears thick Khaddar.
He bawls out, "Mahatma Gandhiji Ki-Jai"
He thinks he is a great patriot.
He does not possess any good qualities
That make up a real patriot.
Another man condemns "English speaking",
He is a very intolerant man ;
He says to every one :
"Speak Hindustani. Do not speak in English".
He thinks he is a great patriot.
A few months ago
He was cramming English passages ;
He took great pride in talking in English ;
He talked in English even to his old ignorant mother ;
He had a newspaper and an English book in his hand ;
He wanted to get a good job.
Even orthodox Sanskrit Pandits learn English.
Because he can get Rs 80/- in the High School
Instead of Rs. 30/- only.
Boys from India are running to America and England
To prosecute higher studies.
Can they manage without English ?

English in India can never die
Be tolerant, friend !
English also is born of OM.

7. HYPOCRITICAL HUMILITY

Hypocritical humility is dangerous.
It is trained vanity or pride.
It is developed crookedness and cunningness
It is a systematic or well-organised cheating.
It is concentrated diplomacy.
It is pride in essence.
A man of hypocritical humility
Will be detected soon by intelligent people.
He pretends to be what he is not.
Like a trained actor,
He makes some studied gestures and movements
For the time being
He shows his teeth, bends his neck and sits on the ground ;
At other times he manifests his own nature.
He is like a tiger in cow's clothing.
Real humility is artless and uniform.
It is innocent, elevating and inspiring
It is magnetic force, a divine attribute.
Be really humble and become divine.

8. A DELUDED SOUL.

An American from Santa Barbara came to me.
He knows several Asans.

He wanted initiation from me.
I gave him Brahmacharya Diksha in white cloth.
He went to another Swami after some days.
And put on gerrua cloth or orange-coloured robe
He lived in Brahmapuri forest for 20 days.
He came out and declared
"I have seen Lord Krishna.
I have attained God-realisation".
Somebody asked the American
"What did Lord Krishna say to you?"
He replied. "He asked me to go to America"
Is God-realisation so cheap and so easy?
People have no idea of God-realisation.
The world abounds with such deluded souls.
Do not believe them; do not be duped.

9. A POLISHED CHEAT

To all appearance he is more than a Saint;
He is very sweet in his speech,
Polished in his manners and conduct;
He is generous, he serves people,
He gives presents, he bows and is courteous,
Nobody will suspect him.
He speaks a few words,
He is a thorough gentleman every inch.
He closely watches for opportunities,
Then he drags his sword and slowly cuts the throat,
He swindles in a thorough, wholesale manner.
Nobody can detect his swindling
He is an accomplished expert in this line

He is a Presidency first M.A. in this art.
This is a very strange world, friend.
Be careful, be vigilant, be cautious.
Do not place full trust on all.
Beware of polished, dangerous cheats

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CHAPTER V

THE MYSTERIOUS WORLD

1. THIS WORLD—A MYSTERIOUS SHOW

Some Rajahs take delight
In having a hospital and zoo for dogs,
In arranging marriages for them !
And in taking these dogs in procession ! !
Some take great pleasure
In breading good horses and making money.
Some train cocks and bulls for fighting.
Some train hawks for flight.
Some are fond of hunting, "Shikar".
Some are great Cricketers.
Some start cinema studios.
Some revel in harems "three-hundred-strong"
Some collect specimen of womanhood from each nation !
Some go for pilgrimage to Kailas.
Some start Sanskrit Colleges
Some write books.
Some do Japa and Meditation
This world is a mysterious show of God
People have different fancies.
They reap the fruits
According to their fancies and deeds.

2. DIVERSE NATURE

An I C.S. officer had four sons.
One son had a taste for music ,
Another had a taste for cricket ,
A third had a taste for poetry
One son became a doctor ,
Another son became an Engineer ;
A third became a Professor ;
The fourth son was a dunce.
How do you account for all these differences ?
Why was the fourth son a dunce,
When he, too, had all favourable conditions and environment ?
Each son had his own Karmas, impressions and predilections.
He carried them from his previous birth.
Each one had his own mental make up.
No two minds agree in this world
Diversity is the nature of Prakriti.

3. SOUNDS AND BHAV.

Recitation of Vedic hymns elevates the mind,
'Bum', 'Bum' of Ganges fixes the mind,
Music, Raga-Raginees, Soothes the mind;
Jarring sounds disturb the mind
Kind words create friendship,
Harsh words produce enemity.
Chanting of Om and other Mantras
Generate Sattvic Bhav and peace of mind
And bring the aspirant face to face with God.

Bija Askhara sounds give strength.
Words like *fool, dunce, son of a bitch,*
Sala, throw a man into explosive fury,
Words like *Maharaj Prabhu, Hon Sir,*
Give great satisfaction and exhilaration

4. NATURE OF MUNDANE LIFE.

Mundane life is full of sorrows, pains and bondage.
It is full of defects, weaknesses and limitations.
It is full of hatred, jealousy, selfishness, treachery,
Care, worries, anxieties, disease and death,
Meanness, crookedness, deceit, double-dealing,
Cut-throat competition, impurities and darkness,
Fights, quarrels, strife and war,
Disappointment, despair and dejection,
Cruelty, exploitation, agitation, restlessness
All objects are coated with a little imaginary pleasure,
It is like a thin electro-gold plating
In reality, life here is all tinsel and shadow.
Behind the sugar-coating their is bitter Quinine;
Behind the gold-electro plating it is all brass.
Behind the so-called pleasure there are pain, misery
and suffering.
Life here is full of fears, attachments and tribulations.
Beware! Wake up! Seek the Immortal Bliss
within your Soul.

5. DISCONTENTMENT EVERYWHERE.

The Sessions Judge is very discontented,
He thirsts to become a High Court Judge,

The Minister is also discontented,
He longs to become the Premier;
A millionaire is discontented,
He yearns to become a croropati,
The husband is discontented,
His wife is black and thin,
He wants to marry another wife with good complexion;
The wife is discontented,
She wants to divorce and marry a rich, young husband.
A lean man is discontented,
He wants to put on fat and gulps codliver oil,
A fat man is discontented,
He wants to reduce his fat and takes anti-fat pills,
No man is contented in this world,
Real, eternal, satisfaction comes only
Through attainment of the All-full Atman.
Therefore, realise this Self-contained, Paripoorna, Self.

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CHAPTER VI
MORAL INSTRUCTIONS

1. RETURN GOOD FOR EVIL

A cow killed a bee with its tail
A swarm of bees of about 60,000
Stung the cow to death,
Leaving 10,000 casualties of their own
This happened in Tohira, Japan.
Revenge is deep-rooted in all creatures.
It is manifestation of deep hatred.
Hatred is the enemy of wisdom and peace.
Remove hatred through love and enquiry.
Revenge not, but return good for evil,
You will reap a rich harvest of everlasting peace.

2 TIRUPATHI SHAVING

In Tirupathi a barber is very busy;
His clients are countless.
Children and elders shave their heads
This is considered a very auspicious
The barber shaves a little portion at first,
He does not want to lose his client,
He collects a large number,
Then he begins to shave one by one neatly.
A tailor, even when he has very tight work,
Will not refuse to undertake the work of anybody;
He will simply collect work from all corners

And will give lame excuses daily.
When he sees a man
He will pretend to take up the work
And cut a small portion and stitch ;
When the man leaves his shop,
He will take up another work
Even so, some take up my letters
And, after five or six days, say.
"I have kept the reply on the table.
Yes, Narayana Swami has taken that letter.
No, no, it is with Premananda ;
No, no, it is with Atma Ram in the Post Office "
In reality the letter is somehow lost,
Be not like the barber or tailor .
Take up any work and finish it promptly,
Give not this and that lame excuse,
Stick to your promise.

3 VRITTI-DISEASES

The root cause of all diseases is ignorance.
Desire is rheumatism.
Greed is phlegm.
Anger is bile.
These torture the heart
"When all these three attack you,
You are a prey to pneumonia fever
Mineness is the ringworm
Jealousy is the scratching itch.
Raga is the throat's cancer.
Envy is the incurable T.B.

Malice is leprosy.
Egoism is gout
Pride, hypocrisy, are neuritis
Hatred is malignant malaria.

4. FASHIONABLE WIFE

Such a wife is a great nuisance.
She always quarrels with her husband.
She squanders money.
She sends money to her parents, brothers and sisters.
This creates more trouble in the house.
She is never contented.
She wastes money in Sarees and necklaces.
She cannot cook
She wants several servants,
She quarrels with them ;
The servants go away.
Where to get new, new, servants ?
The husband is puzzled and worried
When he sits for meditation.
She thinks that he will take Sanyasa soon
She quarrels with him on this score.
The house, "Rama Vilas" or "Shanti Villa",
Is a terrible hell, indeed
If you ask her to bring a cup of tea,
If she is annoyed,
Because you did not carry out
Her wish for a diamond necklace,
She will say,
"You are a graduate,

I am also a graduate ;
Bring me a cup of tea first".
Be careful in selecting your wife.
There must be psychological unity ;
She must be religious and pious
Select your wife from country girls
To whom modern civilisation and radio
Have not penetrated.

5 LONG BEARD WITHIN A SINGLE NIGHT

Ram was in the habit of taking bhang
He went to a shop at 10 p.m
And asked for almonds for annas eight.
He threw one rupee on the desk.
The shopkeeper said, "O man ! I am closing the shop now,
Come to-morrow morning".
Ram replied, "I want to satisfy my craving now".
The shopkeeper gave Ram almonds.
He did not return annas eight as he had no change
Ram took the almonds and came back.
There was a bull in front of the shop.
He took this as a mark to recognise the shop.
In the next morning he went to the shop.
To get back his eight annas.
The bull was found in front of a tailor's shop.
Ram asked the shopkeeper to return his eight annas.
The shopkeeper said, "I did not have any transaction with you."
Ram said, "It is all Kali, you are telling a lie ,

But how is it you have developed such a long beard
Within a single night for the sake of eight annas ?"

6. DO NOT BE CREDULOUS

A Sadhu had biliousness
He vomited some black matter.
The news went out quickly
That the Sadhu had vomited a black crow
A householder invited a Sadhu for Bhiksha.
The mistress of the house by mistake
Put salt instead of sugar in the Kheer.
The Sadhu took all the salted Kheer quietly
He did not utter even a single word.
The news went out that the Sadhu converted the salt into sugar.
Sadhu asked his disciple to bring some fried gram.
He said "Keep this with you
I will take after two hours when it becomes laddu".
After two hours the Sadhu said,
"O disciple, I am very hungry, bring the laddu".
The disciple replied, "It still remains as gram only.
It has not been converted into laddu".
The Sadhu said, "As I am very hungry now
The gram will be more than laddu to me now".
The news reached everywhere
That the Sadhu converted the gram into laddu.
Such is the world.
One thing occurs, it is exaggerated, transformed and twisted
In all the Newspapers next morning
Do not be credulous

Think, reflect and discriminate
And take the essence, the Truth.

7. FEVER MEETS ITCHING

Bookai meets Kujlee
A Bania (Merchant) had fever
He fasted on seven occasions,
The fever left him
A Jat (Labourer, athlete) had itching.
He applied ash of dried plantain leaves,
Rubbed the skin vigorously with the ash,
Itching left him instantaneously
Now fever of Bania and Itching of Jat met.
Fever said, "Who are you?"
"I am itching that left the Jat".
Itching said · "Who are you?"
"I am fever that left the Bania;
Let us exchange our abode".
Itching came and dwelt in the body of Bania comfortably,
Bania applied oil to his body,
So itching could comfortably dwell in his body.
He can afford and has ample time for scratching.
He can scratch with one hand
And write the ledger with the other hand.
He cannot apply rough ash to his body like the Jat.
Fever came and dwelt comfortably in the Jat.
The Jat did daily Dand and Baitak exercises,
Even though there was fever.
The fever increased after the daily exercises.
Have a strong, enduring, frame.

Abandon ease and comfort.
Have a rough and hard skin
That can stand against heat and cold.

8. TAMPER NOT WITH OTHER'S LETTERS

In 1923 one man in Chicago
Was charged with opening a letter
Addresse to his wife,
Whom he suspected of "carrying on"
With another man.
The Judge declared:
"You tampered with the mails
I sentenced you to 25 seconds' imprisonment."
The Judge took the watch and counted the seconds.
When he reached "Twenty-five",
The prisoner was released from custody.
Tampering with the letters of others is a crime.
It is against decorum and decent conduct.

9. HOTEL FOR CATS

Miss Rachel Loveday has opened
A hotel for cats in a wing of her house
In Beckenham, Kent.
The guests are cats belonging to neighbours
Who are away temporarily.
She charges only the rich.
There is a drawing room for cats with armchairs.
These cats ought to have been men in their previous birth.
Thanks to Miss Rachel.

Here is a field for her for developing compassion.
Cats are also manifestations of Lord Hari.
Cultivate divine bhav while serving cats.
She must have a small dispensary
And an indoor hospital, too, with at least two beds.
O Usha, O Uma, will you also open a cat's hotel here?

10. LADDER, TEACHER AND LEMON PICKLE

The ladder and staircase help people
To go up and enjoy the scenery;
But they remain in the same position.
A teacher helps students to rise up
They become collectors, Judges and doctors;
But he remains in the same state
As an ordinary school master drawing Rs. 25/-.
Lemon pickle helps a man
To digest anything and everything;
But it itself remains undigested.
The ladder and the stair case
The teacher and the lemon pickle
Were grumbling and discontented;
They all repaired to Ananda Kutir
And made a complaint to the Swami.
Swami said. "Your professions are all noble.
Be contented with doing good to others"
They became silent and rejoiced heartily.

CHAPTER VII

SPIRITUAL SERMONS

1. KHOON KHARAB HOGAYA

When the blood is full and thick
The young man jumps and dances
Twists his moustache and denies God.
It is all "I did this", "I know everything".
"No one is equal to me. I can do anything".
He drinks, gambles, plays all mischief,
Gets various sorts of diseases,
Then comes to the doctor and says
"Doctor Sahib, Khoon Kharab Hogaya,"
And takes 606 and 914 injections.
His face is pale now;
He walks with tottering steps;
He hides his face in shame;
He drags a cheerless existence.
O Man ! when you are full blooded
Think of God, be good and do good.
Walk in the path of righteousness;
Approach the saints and follow their instructions;
You will reap a rich harvest of peace.

2. YOUR WIFE BECAME A WIDOW

Once a man went to receive a friend of his
At the Railway station on his arrival after a long time.

The friend on meeting him enquired
Whether all his friends and relatives are well.
The man replied, "Yes, all are well
But there is only one sad news, and
That is, your wife recently became a widow."
As his friend was a simple and artless man,
He began to weep very bitterly
And beat his breasts severely.
Then the man explained to his friend,
"Do not be foolish, O Ram.
How can your wife become a widow when you are alive ?"
Thereupon he gained strength slowly.
Such is the delusion of the worldling !
He takes this perishable body as the immortal soul
And creates all sorts of "mine-ness";
He weeps on account of Moha.
The merciful sage consoles him
And gives him instructions.
'O man, you are not this mortal body
You are in essence Satchidananda Swaroopa;
Wake up from the slumber of ignorance;
"Tat Twam Asi", "That thou art".
Thereupon He gains spiritual strength,
Meditates and attains self-realisation.

3. PREACH TO YOURSELF FIRST

The dry Pandit stands on the pulpit
And delivers high-sounding lectures.
But he himself is a spiritual bankrupt.
He knows how to prattle, or Jalpa,

And excite or dupe the credulous and the ignorant.
He has crammed some passages and phrases at night.
He vomits them in the morning.
He moves about aimlessly.
He feels highly elevated by applause.
O Pandit! O lecturer! O preacher!
Preach or lecture to yourself first.
Have you got any real knowledge to give to the hearers?
Have you got any strength to lift up others?
Be not like the blind leading the blind.
Yourself and the hearers will both fall into the deep abyss.

4. THE GREATEST MISER

In Manasic Pooja or mental worship
You can offer anything to the Lord,
You can offer the sweetmeats of the whole world,
The fruits of the entire universe,
The gold and rubies of all mines,
The clothes of the whole world.
But one devotee offered in his mental worship
One stale plantain only and one teaspoonful of green gram only!
Is he not the greatest miser?
If he is such a sort of miser even in mental offering to the Lord,
How can one expect even a grain of rice from him?
He will not give even a little salt to a man with a cut in the finger.
He wil not drive the crows when he is taking food

Lest a grain of rice might fall on the ground
Which the crow might get !!.
Such misers are a burden on this earth.
O man ! Develop a generous heart.
Give, give, give, always give.
This is the secret of abundance.
You will inherit the whole wealth of the Lord.
You will be ever full.
Dhana Lakshmi, Dhanya Lakshmi, will ever dwell in you.

5. GLORY OF HOTELS !! Rs. 30/- A DAY

In Savoy Hotel, Mussoorie,
You will have to pay Rs. 14/- daily
In Imperial Hotel, Delhi,
You will have to pay Rs. 25/- daily.
In Taj Mahal Hotel, Bombay,
You will have to pay Rs. 30/- daily.
If you want a special drawing-room also,
You will have to pay Rs. 80/- daily.
You will have all sorts of comforts ;
Hot-water tap, cold-water tap, etc.
There are dancing, band-playing, during meals
Very lovely and beautiful, indeed !!!
There are all sorts of materials,
To excite all your senses to their climax,
To make you forget God and Truth completely.
There is beauty competition among males and females
Through votes.
A rich man presides.
Males vote for the most beautiful woman.

Females vote for the most beautiful man.
They get prizes too—diamond rings, etc.
There are dinner, dancing and drinking.
The woman who gets the first prize
Is invited for dinners by rich men.
She is ruined miserably here and there.
Hotels are centres of mayaic play.
All sorts of temptations are here.
Men and women are entrapped here.
All sorts of things go on here.
O men and women! who revel in filth,
And so have become vermins !
Who do not practice Japa, meditation and Vichara,
Regain your lost divinity ,
Be pious, God-fearing and religious.
There is yet hope for you all.
Attain immortal bliss through self-purification,
Self-restraint, self-analysis and meditation.

6. POOR ADVOCATES

Advocates do Japa daily
Of "Your Worship", "Your Honour" and "My Lord".
When they plead before the Magistrate or Munsif,
They address him "Your Worship",
When they plead before the district judge,
They address him "Your Honour" ,
When they plead before the High Court Judge,
They address him "My Lord".
If they daily address the Lord with these terms,
Who dwells in the chamber of their heart,
They would have become great devotees by this time.

O advocates! who dance in the courts
For the sake of this belly,
Dance and sing Kirtan before the Lord,
You will obtain the immortal bread.
That makes you hungerless and deathless.

7. DOWRY SYSTEM

This must vanish immediately
The boy threatens his father-in-law,
"I will send my wife to your house;
You have not given me a proper dowry.
You have not given me silver vessels,
Money for higher education in England,
Silk-clothes and valuable wrist-watch".
He sends back his wife to his father-in-law's house.
If one has twelve daughters like our Mr. Rao,
He must perish quickly.
Marriage has become a good business
It is not a sacred sacrament now.
O man! practise Langot Bandha and Kowpeen Mudra,
You will have peace of mind.
O Law Ministers! stop this system at once.
Dowry system is a blot on India's fame

8. STORY OF A MISERLY MILLIONAIRE

Joseph Bowling, 75, of New Jersey, U. S. A.
Ate a Rs. 2–11–0 meal per day
Till he died of starvation recently
With Rs. 16,17,000 in the bank.

He worked for 25 years in the Income-tax division.
His clothes were ragged and filthy.
He lived in a 1.50 dollar per night room.
He ate only one meal a day.
He never spoke to any one.
He died of malnutrition in a hospital.
His wealth was found out by his brother
After Bowling was buried as a pauper.
This is the fate of all misers!
O misers! make good use of your money.
Construct hospitals, Sanskrit colleges.
Yoga Ashrams, Orphanages, Public Libraries,
Research Institutions and Universities,
And enter the Kingdom of eternal bliss
Through meritorious deeds.

9. STORY OF TWO MISERS

One miser, Rama, was eating bread.
He simply touched the ghee a little bit.
The other miser, Krishna, hung the tin of ghee
On a nail above.
He looked at it and ate the bread.
Rama thought that Krishna was more clever than he,
Because there was not a bit of decrease in his ghee.
He also followed the example of Krishna.
Two monkeys came now
And snatched the ghee of Rama and Krishna
They enjoyed the ghee nicely.
Such is the fate of all misers.
Their sons squander the money quickly.
Miserliness is a great curse

The lot of misers is very miserable indeed.
They enjoy neither here nor above.
O misers! spend your money in charity
And earn good merits now.
Charity purifies and expands the heart
And leads to God-realisation.
Do not take stale things and wear rags.
Eat well. Dress well.

10. JAGULEE CHAS, BAPULEE CHAS

"Chas" in Gujrati is buttermilk.
It is "Matta" of Hindustanee.
There are three kinds of Chas, viz,
Jagulee Chas, Bapulee Chas and Appulee Chas
Jagulee Chas is simple very watery buttermilk.
This is given to strangers, servants and other people.
Bapulee Chas is slightly thick
This is distributed among the old father and the sons of the family,
Friends and distant relatives.
Appulee Chas is the best buttermilk.
It is like curd and contains butter also.
This is drunk by the master of the house,
Or the proprietor, or Lala or Seth.
Similarly, man distributes watery tea,
Stale plantain, etc, to servants and others,
A littla better tea and good fruits to his friends,
He takes the best tea for himself.
He closes the door when he takes the tea.
This is the play of selfishness and meanmindedness.
O Man! This will degrade you.

Give the best things to others, servan's and scavenger
Treat others like yourself,
Love thy neighbour as thy self.
This will expand your heart
And give you Immortal Bliss.

11. CRUSH THIS EGO

One teacher came to me
He said "Mr. Ram Prasad, District Judge, Banaras,
Is my uncle's father-in-law's cousin.
Sri Biharilal, District Commissioner, Meerut,
Is my grandfather's nephew's son-in-law
Krishana Lal, Educational Minister,
Is my father's nephew's elder brother's son.
"Achanaku Peechan Mathinike Udapranthan".
So goes the Tamil proverb.
In this world man wants to appear as a very greatman.
He connects himself with big, big officers,
They may not be his relations.
He wishes that people should take him
As a very great man and pay due respects
This is the function of ego.
O man, such big relationship is not worth even a pie
In what way can this help you
To attain the Supreme Peace of the Eernal ?
Stand on your own leg, let your innate virtues shine.
Lead the Divine Life.
The whole world will glorify you.

12. WORLD'S TALLEST MEN

Taluks is a young man, 8ft. 3 inches tall
Arrived recently in the village of Pegu,

Forty miles from Rangoon,
He is a native of Karena State.
He belongs to the Padaung race.
Jen van Albert, a 9 ft. 3½ in Dutchman
Was photographed with Mr. Ramsay Maconald
in 1924.
He would eat a breakfast of 3 bowls of porridge,
Four kippers, 1 lb. of fried bacon, 12 bread rolls.
And 8 cups of coffee
Patrick Colter, 8 ft. 7 inches,
Used to light his pipe at street lamps.
Madhnov, a Russian, was 9 ft. 3 inches tall.
He was exhibited in London in 1905.
A tall figure is, indeed, beautiful
But too much height is ghastly and ghostly.
Maya is mysterious and unreal.
She can do anything, she can create 50 feet tall
figure also
O dwarfs! increase your height.
Through the practise of Tadasan, etc.
Go through the article "How to grow tall"
In 'The Divine Life" magazine.

13. THAT TOMORROW WILL NEVER COME

Man is ever dissatisfied.
Even if a fine meal is served,
He says " Everything was quite all right,
But there was no pickle."
Even when there is pickle
He says, "There was no *pappad* "
He says, "I will start worship and meditation

When I become a District Judge."
When he becomes a District Judge,
He says I will start Sadhana
When I become a High Court Judge.'
When he becomes a High Court Judge,
He says "This time I will surely begin meditation
When my youngest son is fixed in life,
When my youngest daughter is given in marriage."
He gets double pneumonia and passes away
He has done nothing
O Man! Wait not for the waves to subside
To take a bath in the sea.
At once plunge, let the waves roll over you
The mind will delude you.
Start the Sadhana now,
Whatever the circumstances may be,
And attain Self-realisation quickly.
That "tomorrow" will never come.
Many have been deceived by "tomorrows"

14. PROSPEROUS AMERICA

There are 50,400,000 families in U S.A.
One family in two
Owns at least one acre.
One in 17 has two or more
Seventy-seven per cent have life Policies,
With premiums of over £ 30 a year.
Forty-five per cent own
A home or a farm.
But there is spiritual bankruptcy.

They all lack in that
Supreme Spiritual Wealth.
Hence they are ever restless
O America! practise Tyaga,
Vivek, Vairagya, meditation,
And attain Supreme Peace of the Eternal.

15. Ph. D.

It really means Doctor of Philosophy.
People call him a doctor
Many take him to be a doctor of medicine!
Previously a doctor of medicine only was called a doctor.
Nowadays everybody is a doctor.
A D Sc. is also a doctor.
A Chemistry Graduate is also a Ph. D.
A Botany Graduate is also a Ph. D.
This is meaningless and misleading.
This is an illusion within an illusion
This is a delusion within a delusion.
This is Maya within Maya.
People run after these meaningless titles
They print letter-heads with "Ph. D."
If people fail to call him "Dr. Saheb!",
He is annoyed, worried and agitated
He says: "Don't you know who I am?"
O ignorant man! Do not run after the worthless shadowy toys
Do not mistake a glass piece for a diamond.
Take the essence or substance.
Mine deep and bring out the "Atmic Diamond".

Become a real Doctor of Divinity or a Sage.
And be blissful for ever.

16. MARCH OF INDIA

There is no spiritual essence in "March of India",
There is no spiritual march of India in this
All other marches are here
There is dancing march ,
There is Bharatanatya March ;
There is Billiard march ;
There is horse-riding march ;
There is kissing march ,
There is sugar industry march ,
There is a labour-welfare march ;
There is military, air force, march ;
There is Indian tea round the world march ;
What is really wanted, what is substantial is not there.
Everything else, shadow, is there.
Man does not want higher blisssful Vastu.
He runs after the shadow and perishes
His lot is pitiable . not only this, lamentable, indeed
O "March of India", include Sages, Philosophy, Ashramas.

17. TOPICS OF THE WORLD

Oh ! What a great Joy !
Hon'ble Sri Khedkar is blessed with a son ;
Maharajah Ram Singh has married Swarnalatha ;
Hon'ble Andakar is now the Premier ;
Oh what a great sorrow !
Mr. Robertson has divorced Elizabeth ;

Bhushan Kumari was kidnapped ;
Raj Kumar's only son died yesterday.
Oh ! What a terrible scene !
One hundred houses were burnt last night,
Three hundred persons were stabbed,
Fifty bombs were thrown on the Station
There was an earth-quake at Lucknow,
There was a cyclone at Amsterdam ;
Milk is very very dear at Badri,
Apple is very very cheap at Srinagar.
Sambhar is nice, Rasagulla is fine,
Sweet pudding is lovely, Golkoppa is appetising
O Man ! Give up these little talks.
Talk on Brahman, the Eternal Bliss ,
Soar high and attain the Infinite
Through purity and meditation.

18. THREE KINDS OF DISCIPLES

They are "Pooth", "Supooth" and "Kapooth'
Pooth is one
Who takes care of the Guru's Ashram
And nicely continues his activities.
Supooth is one
Who develops beautifully the Ashram,
Expands his work
And brings more fame to his Guru.
Kapooth is one
Who lives on what the Guru has earned,
Closes the Ashram quickly
And brings bad name to his Guru.
Vivekananda, Sradhananda, Annie Besant,

Were all Supooth disciples.
Friends! Never become a Kapooth.
Try to become at least a Pooth

19. STORY OF A PIG.

Sage Rishi Narada
Felt pity for a pig and said
'Come with me to heaven, O friend!
You will enjoy happiness for ever;
You can move in a celestial car;
You can partake of celestial feasts;
You can enjoy celestial music and dance,
Celestial damsels will serve you".
The pig replied, "O adorable Rishi!
Is there fresh offal there?"
The Rishi said, "There is no offal there."
"Then, I will not come", replied the pig!
O ignorant worldlings!
Do not behave like this pig.
Do not say, "What can Moksha give me?
What is the use of entering into Nirvikalpa Samadhi?
Why lose one's own individuality?
What is the use of remaining like a block of stone in Samadhi?
What power and comfort can Yoga give us?
What is the use in renouncing the world
And leading the beggarly life of a Sadhu?
O ignorant man! the pleasures of the three worlds
Are a mere drop in the ocean of bliss and Brahman
This world is a ball of fire, is full of pains.
Know thyself and attain immortal bliss.

20. BOOT-LEGGING.

Boot-legging is a variety of smuggling;
The cheat conceals opium, etc., within a special boot;
He walks decently like a gentleman.
But the expert customs officer detects him somehow
And prosecutes him.
A European lady concealed a lot of diamonds
Within the toy of her baby and escaped.
This is one form of smuggling
Some make a hole in a book
And conceal opium in it, etc , by sticking some pages
These also walk like gentlemen with a book in hand.
These men are also found out and punished.
Man devours diamond and gold in the mines;
He is X-rayed and given purgatives;
He too is found out!
O Man! why do you degrade yourself thus?
You are the Lord of the whole wealth of the three worlds.
Give up all these vile habits
Meditate, realise the Lord and possess all His Wealth

21. AN OLD LADY AND A NEEDLE.

One old lady lost a needle in the house
But she was searching for it outside
In the moon light.
One man asked her,
"O lady, what are you searching here?
She replied, "I lost a needle in the house;
There is darkness in the house;
I am searching for it here

Because there is good moonlight here".
Worldly people are like this old lady.
They are searching for happiness in outside objects
O man, look within; control the mind;
You will find bliss in your own Atma.

22. YOU CANNOT CHEAT THE INDWELLER.

Ramakrishna was a peasant in a village near Chingelpet
He kept one hundred bags of Bengal gram in the custody
Of a petty landlord who was living near his village
He promised to pay him a rent of Rs. 7/- monthly.
After some months the price of gram went high.
The landlord sold the hundred bags and realised a big sum
Ramakrishna went to the landlord and said,
"How much rent should I pay? Here is the money.
Please hand over the hundred bags of gram to me now".
The landlord replied
"You did not keep with me any bag of gram
Are you dreaming? Get away."
Ramakrishna lodged a complaint in the court.
The landlord was summoned
He appeared in the court.
The magistrate said, "Did you get hundred bags of gram
From Ramakrishna, the peasant?
The landlord said, "Your Worship, I did not get any bag of gram at all".
The magistrate said, "O Landlord, have pity on the poor peasant;

Please give him back at least the empty bags
It will be very kind of you, indeed".
The landlord thought that the magistrate was very kind.
He said, "That I can do now.
There are the hundred empty bags."
The Magistrate said to the Police Inspector,
"Arrest this man at once. He is a downright cheat"
The landlord was put in the jail for two years
O man! do not cheat anybody.
Somehow you will be found out.
You cannot cheat the Indweller.
He is ever the silent witness of your mind.

23. SUNDAY NOW FRIDAY (GANDHIDAY)

Sunday is a happy day.
Man takes rest, has no office work.
Now Friday will become a happy day.
He can play Bridge and Berique,
He can drink, smoke and gamble
Further, he can have a decent shave.
The barber makes even an old man young!
After a shave he looks more bright,
He jumps, dances, walks with high steps,
His gait changes, he often looks at the mirror.
Too many people gather round the barber.
There is a quarrel about seniority.
Vaman applies soap himself first
In order to be the senior candidate.
But Ram who came first
Raises his fist against Vaman
One can enjoy the fun near Dharmashala.

O Man ; Sunday is the best day for doing intense sadhana.
Do more Japa, meditation and kirtan.
Observe complete Mouna for 24 hours.
If you are earnest, if you do rigorous sadhana,
You can realise even within 24 hours.
Waste not time in "gap", "chap",
And do not make this precious life "dawa-dhole"

CHAPTER VIII.

A GUIDE TO DIVINE LIFE

1. EK NIRANJAN, DHO GAD BHAD, THEEN LAT PAT.

Ek Niranjan, Brahman is a spotless, secondless, one.
Whenever one is alone, he is peaceful
Dho Ghad Bhad.
In duality there are fears and quarrels
Theen lat pat.
Whenever there are three, there are lathi charges.
Where there are three ladies there is gun firing
That is the reason why Lord Krishna says.
" Rahasi sthitha ekaki
Let the Yogi constantly engage himself in Yoga
Remaining in a secret place by himself."
Narada Parivrajaka Upanishad declares·
"Wherever there are two, there is a small village,
Wherever there are three, there is a big town "
That is the reason why the girl, Dattatreya's Guru,
Broke all the bangles save one.
Even when there were two, there was much sound.
Live alone· reflect and meditate,
And attain the immortal, blissful, secondless Brahman.

2. SEE THE LORD IN ALL FORMS

Ramdas Bhadrachalam said.
"O Guru Let me have Darshan of Lord Rama."
The Guru replied
"To-morrow the Lord will come to your house,
Get yourself ready."
Ramdas made a lot of preparation.
He made several kinds of food.
A buffalo entered the house,
Broke the pots and ate all foods.
Ramdas thrashed the buffalo
Ramdas said to his Guru,
"I was waiting, but the Lord did not turn up."
The Guru said,
"The buffalo was no other than Lord Rama
Lord Rama came to me and showed his back.
It was full of bruises"
Ramdas repented and cried bitterly
Lord Rama gave him Darshan.
It is very difficult to say
In what form the Lord will appear before you
Be on the alert.
See the Lord in all forms.
Ugly, despicable and detestable.
He may come in the form of a dog.
Leper or outcaste also

3. THE FROG AND FAITHLESS DISCIPLES

A frog lives near the lotus ,
But it does not drink the honey of the lotus
A bee from a distant place comes

And drinks the honey of the Padma
Some aspirants who live near the Guru
Do not imbibe the wisdom of their Guru ;
They find fault with their Preceptor
And remain near him like the frog.
Some people who live in distant places
Who have intense faith in their Guru,
Who strictly follow his instructions,
Obtain the grace of the Guru
And attain the goal of life quickly.

4. BE SINCERE AND ASPIRE

Many widows visited Kamachi's Temple
In Conjeevaram in South India.
They used to pray, "O Mother, O goddess,
Give us Mukti quickly;
We are roasted in the fire of Samsara,"
They were praying for several months.
The temple priest wanted to test their devotion.
One night he stood behind the image,
He put on the golden hand of the Deity on his hand,
Moved the hand and said,
"Those who want Mukti, come to me now."
No one dared to approach the Deity.
One thought, "My grand-daughter is not married.
How can I have Mukti now ?
Another said, "My eldest son has no child,
Let me have Mukti after some time"
Every one gave some kind of excuse.
This is the real state of affairs ;

No one really wants Mukti,
It is all shallow lip-prayer and hollow devotion.

5. ASPIRE FOR LIBERATION

Once Ramprasad did severe Tapas
For a long period of twelve years
Lord Siva appeared before Ramprasad
And said, "O devotee,
I am immensely pleased with your Tapas,
Ask a boon, I shall give you now".
Ramprasad said, "O Lord, give me a son".
Lord Siva replied, "Be it so, my child".
Ramprasad had a son,
But he was blind.
The blind son grew up into a big boy
Ramprasad was weeping daily.
The blind son said,
"Dear father, why do you weep?"
Ramprasad replied, 'Beloved child,
I did tapas for 12 years to get a son
I had a blind son"
The intelligent son said,
"Is there any greater blind man than you?
When Lord Siva asked you to choose a boon,
You ought to have asked him to grant Moksha"
Such is the nature of worldly people.
They do Tapas, Japa, etc., for getting worldly things.
No one cares for liberation of higher spiritual things.

6. BECOME A DOCTOR OF SOULS.

One doctor says: "This is a case of appendicitis."
Another doctor says. "This is a clear case of pleurisy"

A third doctor says. "This is Hepatitis"
When doctors differ, patients die.
If the patient dies, it is cholera or pneumonia.
If the patient survives,
It is simple gastritis or simple bronchitis.
Doctors still grope in darkness.
They make experiments and kill the patients
A doctor of soul alone is infallible
He is full of illumination and wisdom
Therefore, become a doctor of souls

7. PLANTS AND FLOWERS

There is the Thottavadi, "Touch-me-not", plant.
If you touch it, it will fade.
There is the "Forget me-not."
There is the Chinese "Forget-me-not", Cynoglossum,
Mixed and blue, which blooms on hill stations.
There is the "Lady of the Night"
That blooms and wafts fragrance at night only.
There is the "Golden Wave", Drummondie.
There are the "Morning Glories", Ipomoes.
There is the "Flowering Sage," Salvia.
There is the "Sweet William", London Tufts
There is Haemanthus, Blood flower.
There are "Alipur Beauty", "Apricot King".
There are the "Black Night",
"Yellow King Humbert", "Mrs Lancaster"
These are all Maya's charms.
They fade away in a minute.
Delight freely in the inner eternal flower of Soul.

That fades not, that is the Beauty of beauties.
The "Soul Flower' says, "Forget-me-not",
Remember me and attain immortal bliss."

8. MILK, DOOD, PAL AND KSHEERAM

Four people were seriously fighting.
One knows English,
Another knows Hindustani,
A third knows Tamil,
The fourth knows Sanskrit.
The English knowing man wanted milk,
The Hindustani wanted Dood,
The Tamilian wanted Pal,
The Sanskrit knowing man wanted Ksheeram
A linguist who knew all the languages
Brought each a cup of milk to drink
They drank the milk and the fight ended
Even so, ignorant people who do not know
The essence of all religions fight.
The essentials of all religions are the same
Be tolerant, be catholic,
Respect all religions and all prophets,
Know the essence and enjoy the supreme peace.

9. STAGES OF MAN

The baby mews.
The child jumps, dances
And plays with toys
The school boy walks with his books
The grown-up boy gets degrees

The adolescent twists his moustache,
Fights and quarrels
And runs after women ;
He tries to get name and fame ;
He hoards wealth ;
He begets children.
Then he grows old, wears spectacles ;
Puts on a dental set ;
He totters with a stick ;
Finally he passes away with a hiccough.
But the sage rests peacefully
In his Satchitananda Swaroopa

10. DO NOT CHEAT

A businessman wanted to feed all the blind people
He asked the man to beat the drum
And inform all the blind people
All came to his house.
He asked his servants to prepare food
And all kinds of sweetmeat for one blind man
He said to the blind men
"It is difficult to serve item by item.
I will place the whole thing in a plate."
The blind people consented.
One plate was placed before a blind man,
Then the same plate was shifted to the second,
Then to the third, the fourth, and so on.
Lastly, that plate with food was taken away
And an empty plate was kept before each man.
Then the businessman requested the blind men to eat.

They started eating -
But there was only an empty plate !
Each blind man thought
That his neighbour had stolen the food !
They all began to fight severely
The businessman reported the matter to the Magistrate
The intelligent Magistrate enquired and found out
That the businessman cheated the blind people.
He put the businessman in jail for one year.
Do not cheat others
Cheating constricts and hardens the heart,
It kills the conscience and darkens the soul,
It is a great obstacle to God-realisation.

11 ERADICATE LAZINESS

Maharaja Pratap Singh dug a pit on the road.
He put inside the pit a big golden bar
And covered it with a big stone.
Several people were passing along the road
And cursed the man who put the big stone on the road.
No one removed the stone.
That was causing trouble to the people
One day he asked his minister
To arrange for a meeting near the big stone.
The minister carried out the order of the Maharaja.
The Maharaja asked his servant to remove the stone
All the people saw the big golden bar.
The Maharaja said,
"In this world all people are lazy and inert
No one cared to remove the stone,

Everybody was cursing others
Laziness is the cause for all deterioration.
If anyone had been energetic,
He would have obtained the golden bar."
Remove laziness, be ever vigilant and diligent.
You can attain success in every undertaking
Yoga is not for a lazy man.

12. SEVEN AFFLICTIONS OF A PUNDIT

Ordinary people suffer from three kinds of Tapa (fire),
Viz , Adibhautik, Adidaivik and Adhyatmik.
But a Pandit suffers from four more afflictions:
They are, the misery resulting from hard study,
The misery that results from having forgotten
What was once learnt;
The misery that comes
When he is defeated by a more learned man,
And the misery that comes from pride
Or his own intellectual attainments.

13. WHO IS A SANNYASI ?

A Sannyasi is one
Who has no purse of his own
But operates on the purses of all.
He has no house of his own
But lives in the bangalows of all.
He has no car of his own
But moves in the cars of all.
He is the King of kings,

Without purse, treasury, car or mansion.
Glory to this King of kings.
Adorations to this Emperor of emperors
May his blessings be upon you all

14. WHO IS A-1 "LOOF" IN SIRSHASAN ?

He is a confirmed fool
If he throws the diamond and takes a broken glass piece,
He is a first class dunce
If he throws the butter
And runs for the ghee in the market
He is A-1 'loof' in Sirshasan
If he leaves "Ananda Kutir"
And goes to the town for getting peace
He is a capital dullard
If he leaves "Ram Nam"
Which bestows eternal bliss and immortality,
And runs after useless, earthly objects
He is, indeed, a dull-witted one
If he leaves the company of saints and Ganges
And goes back to Bombay again to do business
Or joins again the office with hat and boot
And signs "Your most obedient Servant"
And does Japa of "Yes, Sir. Very well Sir, Jee Huzur".
He is the most wretched man on this earth,
Shun his company at all times

15. BEARD IS ALMOST EQUAL TO GERUA CLOTH

Some are afraid of taking Sannyasa ;
Some have no qualification for embracing Sannyasa
They keep a long beard.

They apply oil and soap daily to the beard.
They comb it nicely, daily, several times
This beard brings respect to them and food also.
Beard is their valuable property.
Ask them to remove it, they will die,
So much attachment they have to their beard.
Beard is their all in all, centre, ideal and goal
Beard is almost equal to the orange robe of a Sannyasi
Some fall at their feet,
Imagining they have great spiritual attainments
In reality, they are as hollow as the bamboo.
A minutes conversation will exhibit their stupidity
And the contents of their brain.
Beware, beware of long beards.
Udaranimittam bahukrita-veshah
Congress people are against Sannyasins
And bearded, imitation Sadhus.
Sannyasins cannot get their Bhiksha now.
Good Sannyasins will ever be honoured,
Even ministers will kiss their feet,
And fan them and drink their charanamrit.
Glory to Sannyasa and Sannyasins

16. OM NAMO NARAYANAYA!

"J" said, "This is not Vedic Mantra,
This is only a Puranic Mantra"
He published an article in the Magazine.
But "R" retorted to this vehemently.
He ran to the libraries
Brought some books
And showed to "J"

That this Mantra comes in the Upanishads,
Sri Sankara has commented on this;
He also wrote in the journals.
Why this meaningless fight?
This is always the work of Pundits,
To disturb the peace of the people.
Why do you fight about "Vedic" or "Puranic?"
It is as good as 'OM' or any Mantra.
It gives Mukti or immortal bliss.
Sri Ramanuja and Prahalad and many others
Realised the glory of this great Mantra.
Waste not your time and energy in useless fights.

17. STORY OF A KING'S CAT

In days of yore there was a King.
He had a pet cat.
He used to put a lamp on its head.
He did all his work at night.
He said to his Ministers:
"O Ministers! You are not so loyal as the cat.
This cat is very sincere to me.
I place a lamp on its head
And do all my work at night."
One intelligent Minister said;
"O adorable king! I shall test this sincere cat."
He took a few rats in a small basket
And entered the King's room.
He let loose the rat in the room.
As soon as the cat saw the rats,
It jumped and seized the rats.
The lamp fell down.

The Minister said. "O King! Where is the sincerity of the cat?
There were no rats in your room
And so the cat was quiet."
The king put his head down in shame.
So long as the mind cannot get the objects,
It remains quiet for some time.
When there is the least chance.
It jumps like the cat
And indulges in sensual objects
O aspirants! Beware, beware, beware.

18. SIVARATRI IN E.I.R,

Ramakrishna tried to enter the gate of heaven.
Indra turned him out and said,
"You are a great sinner,
You have no admission to heaven;
Go back to the world of death."
Ramakrishna said to Indra,
"O King of Paradise I travelled in E.I.R.
In the third class, on Sivaratri
And kept vigil the whole night.
Please allow me now to enter heaven."
Indra said, "Ramakrishna, you did not keep vigil
Out of sincere devotion to Lord Siva;
There was heavy crowd, you were standing.
People pushed you hither and thither.
But anyhow you kept vigil on Sivaratri.
This is, indeed, highly meritorious.
Yes, you can enter heaven now freely."

19. STORY OF A COBRA AND A FARMER

A cobra bit the son of a farmer.
The farmer's son died.
The farmer became very angry.
He took an axe and in a hurry
Cut the tail of the cobra.
He now thought that the cobra
Would bite him in revenge.
He wanted to make peace with the cobra.
He took some milk,
And placed it near the hole of the cobra.
The cobra came and said,
"O farmer! We cannot become friends any more.
Whenever I see you or think of you,
I will remember my cut tail.
Whenever you see me and think of me,
You will remember your dead son."
The memory of a wrong done by somebody
Is deep-rooted in the subconscious mind.
Man wants to revenge at some time.
The scar is deep and marked.
Develop intense love, forget and forgive.
Cultivate Mithya Drishti,
You can wipe out all Samskaras.

20. THE MODERN AGNIHOTRI

The other Agnihotri starts his fire in the early morning;
He offers oblation of ghee, etc.,
He propitiates the devatas;
He purifies his heart,
He goes to Indra-loka or heaven.

The modern Agnihotri starts smoking
As soon as he wakes up.
This is the new Agnihotra.
He offers smoke oblations into his throat and nose.
He propitiates his nicotine Vasana
And the presiding Deity, "Three-Scissors, Navy Cut and Three Castles".
His lips are stamped with white patches
Any one can diagnose him as a heavy smoker.
He gets irritable tobacco heart, tobacco blindness
He goes quickly to Yama Loka

21. SNAKE-RAT STORY

Rats are Karma Yogins in a humourous sense,
They do not depend upon God
They run hither and thither to obtain their food.
But (Ajagara) snakes depend upon God:
They do not move about.
If God sends some food to their abode,
They eat and remain happy.
Virakta Sannyasis do not move for their Bhiksha.
A rat saw a small bamboo basket of a snake-charmer
Which contained a snake.
It thought, "I will get good food here".
It cut the bamboo box with its teeth the whole night
And penetrated inside the box;
The hungry snake made a good meal of the rat.
Depend upon God. you will get everything.

22. GOD IS NOW HERE

Das Gupta was a barrister in Patna.
He wrote on the wall of his house

"God is nowhere".
One day he argued in the court in a case.
It was a very strong case,
He had all hopes of success;
And yet he failed in his attempt.
He came to his house and was very much dejected.
His young son came to him
And read the writing on the wall
"Nowhere" was too lengthy for him.
He read it as
"God is now, here".
The mind of the barrister was entirely changed:
He became a theist.
From that day he started Japa and worship.

23 LOOK AT KALLU'S DEVOTION

Kallu was the servant of Seth Ram Das.
He used to take oath always in the name of his master,
He used to say:
"In the name of Seth Ram Das, I have told this truth".
The Seth said, "O Kallu, why do you take oath
In my name always?
In future take oath in your father's name."
Kallu replied, "O Adorable Master,
Thou art my all in all.
You give me wages, food, clothing, etc.
I depend upon you for everything.
You are really my father, protector
So I take my oath in your name."
The Seth was highly pleased with Kallu.
Even in little worldly affairs

A human being is pleased with the devotion of his servant.
Then what to speak of divine grace,
If you make total self-surrender unto the Lord?
Be devoted to the Lord. Sing His praise;
You will obtain Liberation and Immortal Bliss.

24 DO REAL SELF-SURRENDER

A half-baked devotee goes to a temple
And says, "I am Thine, All is Thine, my Lord".
As soon as he leaves the temple,
He says, "She is my daughter, he is my son".
A real, developed, devotee says
"The Lord is mine I am His"
Then all the wealth of the Lord belongs to him
A devotee who has made unconditional, total self-surrender
Obtains the whole wealth of the Lord
And all the wealth of this world, too

25. DHANNA BHAKTA

He lived one hundred years ago in Punjab
He was an agriculturist
He was illiterate but pious, faithful and devoted.
He was simple, God-fearing and open-hearted.
On one occasion he met a saint.
The saint was worshipping a Saligram.
Dhanna said to the saint
"What are you doing, O adorable saint?"
The saint said. "I am worshipping Lord Hari in this stone"

Dhanna said, "O saint, kindly initiate me
And give me a stone for my worship".
The saint gave a big stone to Dhanna
And said, "Worship this big stone, O Dhanna".
He taught him the method of worship also
Dhanna took the stone to his house
And worshipped it with intense devotion :
He gave up his food ;
He placed some food before the stone
And said, "I will not take my food unless you take my offering,"
He was adamant in his resolve
Lord Krishna came out of the stone
And took the bread and vegetable joyfully.
What is wanted is intense faith and devotion
Such a strong faith abides in the heart
Of illiterate devotees,
But not in M. Sc.' s, Ph. D. s and D Litt. s
Glory to Dhanna Bhakta

26 PASSION BYE-PRODUCTS

Children are the passion bye-products
Of mammy and daddy
Mamma and Pappa
Amma and Appa.
The lust fire melts the butter mind ,
The products are multiplying with great speed
As there is no self-restraint ;
Man does not think at that moment
Whether he will be able to support them or not.
Beggars are multiplying rapidly.

It is a heinous crime
To bring forth a child,
If you cannot support and educate it
Study "Practice of Brahmacharya" and practise.
Children are sources of misery.
They bind you to the wheel of Samsara ;
They intensify Moha and attachment ;
They are Maya's tempting baits.
Lead a life of single-blessedness
And attain the goal quickly.

27. A SADHU AND A SETH

A Sadhu went to a Seth
And asked for a ticket to Hardwar.
He did this only to test his faith.
He wanted to teach him a lesson.
The Seth said, "I will not give you a ticket,
As Sadhus sell their tickets".
The Sadhu sat in front of the Seth's house and fasted.
The friends of the Seth said, "O Seth, give him a third class ticket."
The Seth agreed.
The Sadhu said, 'I will accept only an Inter Class ticket now."
All the people abused the Sadhu.
They said, "Look at this Sadhu, he wants an Inter class ticket !"
The Sadhu kept quiet and fasted.
The Seth's friends said "Sethji, give him an Inter class ticket."

The Seth consented.
But the Sadhu said, "I can accept only a second claas ticket now."
The friends of the Seth bitterly abused the Sadhu
The Sadhu bore the abuse patiently and fasted.
They told the Seth to give him a second class ticket
The Seth consented.
The Sadhu said, "I can only accept a first class ticket now."
The friends of the Seth beat him severely.
The Sadhu bore it patiently and fasted.
The friends said "Sethji, give him a first class ticket".
The Seth gave a first class ticket to the Sadhu.
The Sadhu threw it and went away quietly.
He wanted to teach the Seth
That there are very good Sadhus
Who are absolutely dispassionate

28. CHEMO-THERAPY

Previously doctors used to raise
The power of resistance of the system
By giving tonics, etc.,
And thus eliminate the germs of diseases.
But at the present moment
Doctors practise chemo-therapy.
They give Sulphanilamides, M & B tablets,
Strong chemicals in maximum doses,
In pneumonia and other diseases.
The whole system is saturated with drugs.
All the germs die

The patient is cured quickly.
Yoga-Vedanta Forest University, Ananda Kutir,
Also practises chemo-therapy.
Within a week—the Sadhana Week—
The worldly-minded patients are surcharged
With strong doses of Kirtan, silent, morning meditation,
Mantra-writing, lectures, Yoga Museum demonstrations,
Instructions through drama, stories, poetry, dialogues,
The germs of birth and death are detroyed.
The Sadhaks are transformed quickly.
They become Divine.

29 ANTI-PNEUMO THORAX

The surgeon makes a hole in the chest.
And draws out oxygen ;
The lung collapses,
The Tubercle Bacilli (T.B.) perish
The other lung functions.
He again operates on the other side
The collapsed lung functions now
This is repeated alternately ;
Tuberculosis is cured.
The Adhyatmic surgeon also operates
He draws out from his patients
Vasanas, cravings and egoism.
The mind collapses (Manonash. annihilation of mind),
The germs of birth and death perish ;
The patient is cured of the disease of birth and death
And attains immortal, eternal, bliss.

30. BEST LIFE INSURANCE CO.

There are many Life Insurance Companies
There are free Insurance also.
Songsters insure their throat.
Violinists insure their fingers,
Dancers insure their feet.
But all these are worthless
There is no safety or security.
All companies may fail.
Insure your life with God
Do self-surrender unto Him.
Rest in Brahman or the Absolute.
You have insured everything
You need not pay any premium.
You will attain the supreme wealth of the Lord
Plus immortality and eternal bliss.

31 ABANDON OWNERSHIP

The peasant says "This is my land";
The Zamindar says: "No, no, it is my land",
"I have given it to the peasant for cultivation,'
The Government says, "No, no, this is a mistake.
All belong to the Government alone."
The liberated sage says
"The whole world belongs to me ;
The whole world is my own Self,
The whole world is my body."
The earth is only a modification of water
It involves itself in water
And loses its form and says "I am water now".

What is land? Where is land? Who is the real owner?
Think well, cogitate well.
The Lord is the real owner of this whole world.
Everything is His Maya or Lila.
Abandon possession, ownership
And possess the one Atma alone;
You are really blessed now.

32. PANDIT RAM WITH HIS THIRD WIFE

Pandit Ram Sastri is a great, learned man
He is still living in Coimbatore,
He gives wonderful discourses,
He is a Shad-Darshan Sastri,
He knows the Gita, Upanishads, Brahmasutras, by heart.
One day he chanted Pushpanjali.
"Na karmana na prajaya dhanena
Tyage naike amritattvam anasuhu
Not by works, not by children, not by wealth.
But by renunciation alone man attains immortality".
When he chanted this, all people laughed heartily,
Because he is not leading the actual divine life.
He has married a third wife;
He has not even a bit of renunciation,
He is clinging to his young third wife.
Mere interpretation and recitation is of no avail,
What is wanted is actual, practical, life.
Be practical and attain Self-realization.

33. SOCRATES AND A HORSE

Somebody presented a horse to Socrates
He said, "O Sage! this is a very good horse.
It has one hundred good qualities,
But it has one bad quality."
Socrates replied, "I can keep this horse
As it has only one bad quality
And one hundred good qualities.
May I know what is that one bad quality?"
The man replied, "The one bad quality is
That the horse is dead."
Socrates said, "I do not want this horse,
Keep it with you only."
What is life, after all, in this world?
It is mixed with death.
Attain Immortality and conquer death!
Then alone can you be very happy.

34. CHAKA CHAK

"Chaka-Chak" is something wonderful,
Laddu Chaka Chak.
"Dana-Dun" is work done continuously.
"Futa-fut" is doing a thing at once.
"Dava-dole" is to be indecisive
Or in shaky condition.
"Chatak-matak" is beauty of cloth.
Body, hairs, face, etc.
"Dil Gad gad" is joy of the heart.
How marvellous is the play of sounds!
Maya plays through sounds and colours

Don't keep your life in a dava dole state.
Meditate Dana Dun and Futa-fut.
Drink freely Chaka-Chak
The nectar of Immortality,
You will have chatak-mutak face ;
Your heart will be gad-gad

CHAPTER IX

FALSE IMAGINATION

1. VIKALPA VRITTI

This is one of the five kinds of Vrittis
According to Patanjali Maharishi in Raja Yoga.
It does great havoc, indeed.
Vikalpa Vritti is imagination.
Maya havocs through this Vritti.
Fear, worry, co-exist with this Vritti,
There is a rumour that there is cholera in George Town, Madras.
The man in Park Town falsely imagines
That he will get cholera.
He worries and actually gets cholera out of fear.
Your friend did not talk to you
As he was running in haste to catch the train.
You imagine that he was offended
There was a rumour that a riot broke out in London
You falsely imagine that your son,
Who was studying in London, might have died.
Eradicate these Vrittis, through Vichara
Do not identify yourself with any Vritti
Identify yourself with the Vrittiless Brahman
And rest peacefully for ever

2 JIVA SRISTHI ALONE GIVES PAIN

Sri Rama's son was studying in London.
Sri Krishna's son was studying in Edinburgh.
A friend of Rama's and Krishna's sons
Came to India and reported to their fathers
That Rama's son was dead.
While he was actually living,
And that Krishna's son was all right,
While he was actually dead.
Rama wept bitterly and beat his breast;
Krishna rejoiced heartily.
After sometime Rama's son returned to India.
Rama's joy knew no bounds.
Krishna came to know that his son was dead.
He wept bitterly and fainted.
It is all mental creation.
Mental creation gives pain.
There is no pain in Ishwar's Srishti.
They are all aids to man.
Wind, sun, fire, etc ; give happiness to man.

3 RESTLESS HORSE-MIND

A great Badshah purchased a horse
For ten thousand rupees.
The horse was restless.
No one was able to ride on that horse
But his son Sikhandar said .
"Beloved father, I can ride on this horse".
He sat on the horse
And rode in the direction of the sun.
The horse gallopped.

The Badshah was quite astonished.
He said, "O Sikhandar ! how did you manage to ride?"
Sikhandar replied, "The Horse was afraid of his shadow.
I made the horse run towards the Sun".
Such is the restless horse-mind also.
If you turn it towads Atma, it will be peaceful.
Turn it towards Maya, it will jump and dance.

4. EFFECTS OF DREAM

A king dreamt for eight hours
That he was a beggar.
Even in the waking consciousness
He felt the influence of his dream.
A beggar dreamt for eight hours
That he was a king.
Even in the waking state
He experienced the effect of his dream.
The world is a long dream or Deergha Swapna.
Wake up from this long dream;
The waking, dreaming and deep sleep states are false,
Attain the state of Turiya or the fourth,
Which is the only reality,
Which is the connecting link or witness
Of the three states of consciousness.

5. MIND IS LIKE THE FOUNTAIN PEN

A writer writes many books
With the help of the fountain-pen.
The fountain-pen is only an instrument of the writer,
The fountain-pen should not think

"I have written all these books.
All the credit should come to me only."
Your mind, senses and the body are only instruments
In the hands of the Lord.
God does everything:
Feel like this
And abandon the doership or the agency,
You will be freed from the bonds of Karma.

CHAPTER X

VEDANTA IN HUMOUR

1. DOG IN STONE

There is a worldly proverb,
"When you see a dog, there is no stone;
When you see a stone, there is no dog".
There is deep philosophy in this.
A big Maharajah had a dog
In front of his palace.
At night some officers entered the palace.
They saw this big marble dog
They were terribly afraid.
But the dog did not bark.
They quietly went near the dog.
They found out that it was a stone dog.
Now the dog disappeared.
It was all stone.
When there was dog, there was no stone.
When there was stone, there was no dog.
Even so, when you see the world,
There is no Brahman.
When you realise Brahman,
There is no world.

2. SUGAR-CANE STORY

The farmer took bundles of sugar-canes to Calcutta.
He went by train.
He thought he would get much money there
In Howrah the ticket-collector came on the train.
He said, "To whom does this bundle belong?"
The owner did not say "This belongs to me".
The ticket-collector asked other co-passengers also.
No one came forward to claim the bundle.
At last one greedy bania came forward and said,
"This is my bundle, Sir".
At once the Ticket-collector said,
"Pay Rs. 20/- now and take the sugar-cane".
He was caught now as he had said "This is mine".
"Mamta" or mineness is the root cause of sufferings.
Remove 'I-ness' and mine-ness' you are free now.
'I-ness' comes first, then 'mine-ness' follows

3. ATMA IS ALREADY THERE

Young Banerjee wants to possess great wealth
He is very ambitious.
He goes to England and takes up the I C S course
He becomes a District Magistrate or a Judge.
He amasses wealth.
The young Lala or Seth desires to posses a girl,
He goes here and there and selects.
He married Usha and possesses a girl
In these cases the objects are external to one.
But it is not the case with Atma Sakshatkara.
Atma or the Self is already there
It abides in the chambers of your heart.

It is your own Innermost Self.
You will have to remove the veil
And know that you are the Atma.
To know the Self is to become the Self.

4. MOORKHANANDAS

A foolish servant approached a merchant
And said . Give me food only, I will work."
The merchant agreed.
He sent his servant to purchase oil
The servant took a tumbler to the bazar.
The bazaar man filled the tumbler with oil.
There was some balance
The servant turned the tumbler down
And asked him to fill the bottom
With the remaining oil.
As soon as the servant reached the house,
The merchant asked :
"Is this the oil you purchased ?"
The servant turned the tumbler again.
Even the little oil that was at the bottom
Was spilt on the ground.
The servant said . "I had oil in the tumbler ;
I turned the tumbler down
To fill the bottom with the remaining oil,
As I had no other vessel to keep it "
Virochana, the King of the Asuras, was such a fool.
He took the body as the Supreme Self
There are many fools (moorkhanandas)
Among the Yoga-Vedant practitioners also

5 SLEEP-WALKERS

The sleep-walker usually retains
His sense of touch but often
Temporarily loses his sense of hearing and sight.
His senses and limbs are usually controlled
By his sub-conscious mind to the extent
Of performing routine funtions.
Sleep-walkers have been known
To saddle and ride horses
And walk many miles.
One covered seven miles.
A Californian actually swam two miles down a river
And continued his sleep upon the bank
After leaving the water.
A boy of eleven committed burglaries in his sleep.
When the police questioned the boy,
He said, "I did not do them
But dreamt all about them".
Maya can do anything.
This is an illusory world set up by Maya.
Realise the sleepless Brahman, the Truth, and be free.

6. THE TENTH WAS MISSING

Ten persons crossed a river.
They counted their number
Just to asertain if all of them
Had safely crossed the river.
He who counted the rest
Neglected to count himself.
They were all confirmed with the idea

That one of them was missing.
He who counted arrived at the number "nine".
He missed the fact
That the person counting was, himself, the tenth person.
Each one of them, though himself the tenth,
Thought that the tenth was not there
And therefore did not exist.
The delusion is the result of ignorance.
It is known by the name "Avarana" or "veil".
The counter concluded
That the tenth man was crowned.
He began to cry bitterly.
This also is the result of ignorance
It is known by the name Vikshepa.

7. PROPERTIES OF THE FIVE ELEMENTS

The sound produced by air is **bhuz-bhuz.**
The sound produced by water is **ghaz-ghaz.**
The sound produced by fire is **bhug-bhug**
The sound produced by earth is **khat-khat.**
In ether the property of sound alone is present.
In air the properties of sound and touch are present.
In fire the properties of sound, touch and form are present
In water there are the properties of sound, touch, form and taste.
In earth are all the five properties
Of sound, touch, form, taste and smell.
Brahman is distinct from the five elements.
The five properties of sound, etc., are absent in Brahman.
Realise this Brahman and be free.

8. VEDANTIC BOMB

A physical bomb destroys a city,
But a Vedantic bomb destroys
The city of egoism inside.
A Vedantic bomb annihilates
The illusion caused by ignorance
And makes the world vanish.
A physical bomb can destroy
Only a limited area ;
But a Vedantic bomb destroys
The entire universe.
The ingredients of a Vedantic bomb
Are dispassion, discrimination,
Renunciation, aspiration.
Reflection and meditation
Sivananda says·
Carefully mix these ingredients,
Kill the egoism by this bomb,
Enter the kingdom of Bliss
And hoist the banner of eternal Peace.

9. VEDANTIC GAZETTE, GOOD NEWS!

Hear this good news, friends,
From this Sunday supplement
Of the reputed Vedantic Gazette.
Dak Edition, from Ananda Kutir !
It will give hope to the hopeless,
Strength to the weak,
Joy to the depressed.
Your wife might have divorced you
Because you heve no money now ,

Your father might have left you
Because you do not earn now ;
Your friends might have deserted you
Because you are in the role of unemployment;
You may be clad in rags,
You may have nothing to eat,
You may be suffering from T.B
Leprosy and any incurable disease,
Sivananda says
Forget the body and the Past ,
You are the King of kings now ;
You are the Immortal,All-blissful,
All-healthy, all-wise Soul ,
You are Anamaya Atma
Realise this birth-right now
In a second, in a minute!
Feel I am Lord of lords—
Satchitananda Swaroophoham

10 VEDANTIC PASSPORT

You need not apply for this
To the Secretary for Foreign Affairs.
Equip yourself with the four means,
Cultivate Cosmic love,
Have equal vision,
Include and embrace all,
Serve all and love all,
Feel the oneness in all,
Have adaptability, tolerance,
Patience, forbearance,

Sincerity and nobility,
Fiery spirit of selfless service
Now you will get
The Vedantic passport
In your pocket
And roam about happily
Throughout the fourteen worlds
Wherever you like.
All will recognise and welcome you,
All will adore you.
Feel · I am the all, I am all in all.
The whole world is your home—
Vasudhaiva Kutumbakam.

11. VEDANTIC SUZERAINTY

Dear Appundu !
Beloved Ammanjee !
Do not see the 'wanted' columns
Of daily papers ;
Do not write in future
"Being given to understand
There is a vacancy in your office,
I beg to apply as a candidate.
As for my qualifications :
I was plucked six times
In matriculation ;
I as in duty bound
Pray for your Honour's
Prosperity and posterity . . .
Your obedient servant,
Appundu, Ammanjee."

Sivananda says "O Appundu !
Why do you cringe before frail man ?
Kill this beggarly attitude.
Know thy essential nature :
Thou art the Emperor of emperors ,
The wealth of all world belongs to you
Feel : I am Atma Samrat,
I am above all wants."

12. ATMA BAHADURS

Old Rao Bahadurs feel miserable now
Because they have lost their titles.
But old memories bring them elation :
Just as the Bankrupt gets some pleasure
When he goes through old account books,
So also these get some pleasure
When they look at their letter-heads
And think of their past tea parties,
When people call them even now "Rao Bahadur Saheb".
Poor Rao Bahadurs! Open your eyes!
Do not be carried away by false titles
Once you were totally blind and so you were duped.
Become a real Bahadur now
By disciplining the mind and subjugating the senses
And resting in your own Satchidananda Swaroopa.
Glory to such "Atma Bahadurs"!
The Indian Union wants such Atma Bahadurs now.
May the world abound with Atma Bahadurs !

13. U. N. O.

(This Is In Lake Success, New York)
Ultimate Nameless Ocean of Bliss

Ulterior Nectarine Oasis
Ultra Nerveless One without a second
Ultra-sensual Nescienceless Overseer
Ultra-mundane Newsless Outsideless Brahman
Unadulterate Numberless Omniscience
Unaffected Noumenon Oversoul
Unalloyed Noiseless Oneness
Unattached Not-this Not-this Ocean of Joy
Unalterable Nirvana Ocean of Peace
This wonderful U.N.O. is in countryless Niralamba Puri.

Become a member of this U.N.O. now
No fees; no degrees, but possess the four V.V.S.M.

14. SOLVE THIS RIDDLE, PLEASE

You came once
And then went away.
Then again you came
And then went away.
Now you will not come any more.
What is this?
If you cannot solve this riddle,
I shall give you the answer;
It is teeth
They came once as milk-teeth
And then went away;
They then came as permanent teeth,
They all fall when you become old,
They will not come any more.
But Brahman never comes nor goes;

It always exists
Attain this teethless Brahman through meditation
And become Immortal!

15. SHORTAGE OF BARBERS

In Rishikesh there are 60 barbers
But just now there are only 13
Some have gone to attend weddings;
Some others have gone to till their lands
As this is the agricultural season.
There is scarcity of barbers now.
So some are forced to keep beards,
Some use safety razors.
Women do not bother themselves in any way
God has made them beardless
Followers of Guru Nanak are also happy
They are not allowed to remove their hair and beard.
But there is no kind of shortage in the Eternal
There is no shortage of cloth, rice, paper, sugar or kerosine oil;
He is ever full, Paripoorna and Sampoorna;
He is beardless, hairless and bodiless
Therefore attain Brahman and become full.



CHAPTER XI

VEDANTIC MEDICINES

1. VEDANTIC BEVERAGE

Clean your heart mortar first
With the water of celibacy.
Put some almonds of faith ;
Rub them with the pestle of courage ;
Add some black pepper of patience
And some Brahmic leaves of reflection,
Some cooling seeds of vigilance,
The rose petals of divine grace,
Big cardamoms of introspection,
The colouring substance of tenacity ;
Now add the sugar of meditation ;
Finally add the water of Immortality.
Sivananda says :
Drink this Immortal elixir, O Ram !
Madalasa gave this beverage to her children;
Sulabha drank this joyfully.
This was the favourite drink of Sadasiva Brahman,
Mansoor had this drink always in his heart thermos

2. VEDANTIC COMPRESSED TABLET

There is the Saccharin tablet
For the diabetic patients.
There is the Amyal Nitras tablet,

For the patients of Angins Pectoris
There is the Ephaderein tablet
For the Asthmatics.
You have all sorts of tablets
For all sorts of diseases,
This is the age of tablets
Park Davis and Burroughs-Welcome
Are day in and day out
Manufacturing tablets—
Yet the diseases are not cured ;
New diseases are cropping up,
New 'ities', new 'orrheas'.
Sivananda says
Use these Vedantic compressed tablets
Of Upanishadic essence ;
They are the four Mahavakyas—
Prajnanam Brahm, Aham Brahma Asmi,
Tat Twam Asi, Ayam Atma Brahm.
Each Mahavakya contains
The essence of one Veda.
The whole world is compressed in OM.
All diseases will be cured,
Feel : Anamayoham—I am diseäseless Atma.

3. VEDANTIC VITAMIN

This is an age of vitamin ,
The market abounds with
Vitamin A, B, C, D, E, F, G,
Allopaths do not use mixtures now ;
They at once inject with Vitamin A. etc.,
For any kind of disease.

This itself is a disease of the doctors.
They must be injected first with
This potent Vedantic Vitamin.
This Vedantic Vitamin is a cure-all,
It cures the diseases of ignorance;
It removes fear, lust, greed.
It generates knowledge
This vitamin is Pranava or OM
Sivananda says.
O Ram! Take this Vitamin of vitamins,
That is prepared in the laboratory of sages,
And do not take any more body
Ask for Brahman's Brand only.
This "Vedantic Vitamin" is Brahman Itself,
The inexhaustible Source of all powers

4. VEDANTIC TONIC

Discrimination	grain 20
Dispassion	grain 40
Serenity	drachm 1
Self-restraint	drachms 2
Endurance	drachms 4
Faith	scruple 1
Renunciation	minims 30
Meditation	drachm 1
Mumukshatwa	ounce 1

Mix well.
Shake the bottle before use
Take one ounce twice daily.
Sivananda says:

This tonic will make you bodiless,
It will bestow immortality
Fast on Ekadasi,
Take saltless diet on Sundays,
Observe Brahmacharya,
Give up onion, garlic,
Cauliflower and turnips,
Meat, liquor and smoking.

CHAPTER XII

LESSONS FROM SCIENTIFIC INVENTIONS

1. TELEVISION

A new Television can enable you to read a book
From fifty miles away.
This is telemetering.
By this means planes will be able
To land and take off in inky darkness.
In the field of medicine, hundreds of students
Could watch an operation taking place
At a Hospital remote from the lecture room.
Develop the inner intuitive Yoga-Vision,
You can have vision of the whole world ,
You will experience the Cosmic Vision
Which Arjuna had through Lord Krishna's Grace.
Press the button in the Ajna Chakra,
In the space between the two eye-brows
There flashes the Divine Light, Divya Jyoti,
That illumines the entire Universe.

2. DICTA—HELL—TELE

Dictaphone, Hell-printer, Teleprinter
Are all marvels of science.
Whatever you talk is recorded in a typewriter.

The operator should know a kind of stenography,
He reproduces the talk recorded in shorthand.
This is a great help to great writers.
They can turn out much useful work.
The Hell-printer is a cosmic instrument
If some one types in London,
It can be recorded throughout the world,
The messages are recorded through radio waves.
Reuters have this instrument
Teleprinter is in use in India,
This is Hell-printer's younger brother.
All these signify oneness or unity.
They remove space or distance,
They advertise the nature of the secondless Brahman

3. THE BIGGEST RADIO

The mind is the biggest radio,
The body is the radio-box.
Attune the mind in sweet harmony,
You can be in tune with the Infinite.
Mind is both the receiving and the transmitting instrument,
You can have television and telesound.
You can have clairaudience and clairvoyance.
You can behold distant objects and hear distant sounds
Collect the dissipated rays of the mind,
Focus it, centre it on the Atma within,
Fix the plug of self-restraint,
Use the amplifier, "Brahmakara Vritti",
Take recourse to the "pick up" of "Vichara",

Instal the loud-speaker of "Sadhana Chatushtaya",
Generate the high-volt current of intuition'.
You can hear the Anahat, the transcendental music of the soul,
The soundless, noiseless, Atmic flute.
You can realise the Immortal bliss of Brahman
Cosmic consciousness, or Nirvikalpa Samadhi.

4. REMOVE THE DIRT IN THE MIND-RADIO

A new Radio is fixed.
All its parts are quite all right.
But the message is not received.
This is due to a particle of dirt in it.
If the dirt is removed,
All the messages and songs will be heard distinctly.
Even so, on the big radio of the mind.
If there is dirt or bad character or evil quality,
It cannot express true joy, bliss, love,
The spirit of self-sacrifice, the aroma of truth.
Remove the dirt of evil traits.
Fill the mind with divine virtues ;
You will shine with Brahmic aura.
You will shed the light of Self-illumination.

CHAPTER XIII

HUMOUROUS PIECES

1. EAR COMPLAINS TO THE LORD.

O Lord ! you have been partial.
You gave the mouth good protection.
It can shut itself
And remain quite peaceful
The eyes also can do the same.
The eye-lids close and protect them;
They can no longer see objects,
They can also remain very peaceful.
But nothing can shut myself.
All sorts of sounds pour into me,
I am very much disturbed
The Lord replied, "I am not partial
I will sit myself at your door
And save you from disturbing sounds.
Wear a small - Rudraksha ear-ring,
I will dwell there as your servant
Practise Pratyahara or abstraction

2. TO LORD KRISHNA

O Lord Krishna, Joy of Devaki,
Please do not come to Brij now.
You will experience great difficulty.

You cannot get butter and curd now.
There is rationing everywhere
You will get a rationing card,
Only for six Chhataks of Atta-chawal.
You will have to appear in rags,
You cannot wear silk Pitambar
Please remember this point well.
Further, you will have to stand and stand for hours together
And march slowly in "queues" order,
You will lose your patience
This is the miserable state of affairs now.
People hope to see better days
From the "Grow more food Campaign"
God only knows what will happen.

3. HOW TO BECOME A FAMOUS SADHU

It is very easy for a Sadhu to become very famous:
Keep a long beard and observe Mowna,
Stand up on one leg for two hours,
Walk naked;
Live in a cave for two months;
Eat nim leaves or drink cows urine:
Wear a Gunny bag;
Have good, long, matted-locks,
Sit on a pose for one or two hours,
Keep a Hamsa-danda or Yoga-danda,
Deliver some Gita or Vedantic lectures;
Talk anything nonsensical or irrelevant,
Cut the frenum of the tongue,
And take water through the nose or anus;

Advertise falsely "I have many great Yogic Powers."
Common people look to external marks or signs.
It does not matter where and how the mind of the Sadhu is.
Now you can build kutirs easily.
Now you can have easily many disciples,
Now you can add 108 Sri, Yogiraj or Parivrajak Paramahamsa,
You will have a large following.
You can cheat any number of people in any way.

4. TAMARIND BRAIN

Madrasees have "Tamarind brains".
Tamarind brains work wonders
Ramanujam (Mathematician) had a tamarind brain.
Sri Sankaracharya and Ramanuja had tamarind brains.
Subramania Bharathiar also is a tamarind brain
There is a special mysterious Vitamin in tamarind.
It is "Brain Vitamin X Y Z",
It is also known as "Tamiro-Vigorine"
It energises the Pineal and Pituitary glands
It beautifully sharpens the intellect,
Excels Lecithin, phosphorous and yolk of eggs,
Gives vigour to the brain cells,
Bestows acumen, wisdom, discrimination,
And makes one a genius or prodigy.
Glory to Tamarind and "Tamarind Brains".

5. MIXED ACTION

Actions are of three kinds
Viz., good, bad and mixed.

Good Karmas make you a God in heaven;
Bad Karmas throw you in lower wombs;
Mixed actions give you a human birth.
If you rob a man and feed the poor,
It is a mixed action.
If you earn money by unlawful means
And build a temple or hospital,
This is a mixed action.
If you get money by cheating a man
And construct an Ashram for Sannyasins,
This is also a mixed action

6. ANT, LIKE THE ATOM BOMB

The ants are very small or tiny,
But they can do superhuman feats:
They can carry a serpent even.
The red ants can give a very sharp sting
They enter the nose of big elephants,
Agitate and make them run hither and thither.
A small ant enters your ears at night
And teases you to an enormous degree.
A large army of ants attack you at night
And disturb your sleep
Keep any box with sweetmeats anywhere,
They will penetrate and taste them first
You cannot separate sugar when it is mixed with sand;
But they can separate the sugar very easily.

7. ELECTION AND VOTING

Cars run hither and thither with flags and boards.
"Vote for Mr. "So-and-so", "Vote for Ram Prasad."

Tea hotels and sweetmeat shops are fully crowded.
There are ringing of bells and "Jeya-Jeya-kar".
Boys dance in ecstasy after chota-hazri.
There is much tamasha, fun and amusement.
Some spend thousands and lacs of rupees,
To get success and name.
Some weep, repent and die when they fail·
Some voters are confused when they see red, green, white boxes
And put their slips in wrong boxes.
There is fighting, stabbing and shooting in Poling Stations
A very long list of electoral roll is prepared.
Some are dead, some are absent.
Voters go in decent cars.
But they return walking, no one cares for them now
Democracy is good; adult Franchise is good;
But there should be quality in the voters.
The voters should be cultured, conscientious and pious
Then alone will the result be satisfactory.

8. TWINS AND TRIPLETS

Twins occur once in 85.2 cases,
Triplets occur once in 7628 7 cases,
Quadruplets occur once in 6,79,734 cases.
A Russian peasant, Wasilef, married twice.
He had 87 children by his two wives
The first wife had four quadruplets,
Seven triplets and sixteen sets of twins;
The second wife had triplets twice

And twins six times.
A Negress in the Gold Coast
Had in 1903 sixtuplets
Five boys and one girl.
An Italian woman gave birth to 20 sons.
First confinement nine, second time eleven.
The marriage of twins increases the likelihood of twins
A woman doctor, Mary Austin,
Had 13 sets of twins and six sets of triplets
A total of 44 children
If we have some more Wasilefs and Mary Austins,
We want some more physical universes
The Census Reporters will surely be quite tired;
Ration Officers and Inspectors will run away.
We want twin, triplet and quadruplet Sages.
Two, three or four Sages in each district.
Then the world will be a supreme Paradise

9. GLORY TO NEWSPAPER BOYS

Thomas E Dewey,
Governor of New York
And candidate for Presidentship in 1944 and 1948,
Started his career as a newspaper boy
General D Eisenhower,
The hero of World war II,
Was also a newspaper boy
Benjamin Franklin, Henry Ford,
Pioneer of the automobile industry,
Thomas A Edison,
Who developed the electric light,
Herbert Hoover, former President of the United States,

Were all newspaper boys
Newspaper Boy Day also is observed in U. S. A.

10. 'PROCREATE LESS' CAMPAIGN

The Government of India have started
"Grow more food campaign."
This is extremely good
We will soon have plenty of grains, etc.
Even H E Sri C R is at the plough
Side by side we should have
"Produce less children campaign".
This is a complementary or supplementary campaign
Children beget children
And bring forth more beggars in this land
Thay can neither feed, nor clothe, nor educate them
Diplorable, ignominous, deprecable, state of affairs !!
This should be done,
Not through Malthusian appliances or French Letters—
This will prove, indeed, a thorough failure—
Not through legislation or bills,
But through the practice of self-restraint or Brahmacharya,
Through proper understanding and knowledge
The brutal pig element should be annihilated
Through prayers, Japa, enquiry and meditation.
Then there will be no annual crop of children
If any one fails to observe self-restraint,
Then show a black flag to him,
When he moves about with a battalion of beggars,
And make him come to his senses.

11. HUSBAND AND WIFE

Lightning is the wife of cloud.
Sperm is the husband of ovum.
Power is the wife of a politician.
Santi is the wife of a Sage.
Samadhi is the wife of a Raja Yogi.
Faith is the wife of a devotee.
Sacrifice is the wife of a Karma Yogi.
Japa is the wife of a Mantra Yogi.
Anahat is the wife of a Laya Yogi.
Siddhi is the wife of a Kundalini Yogi.

12 THREE INCHES INTELLECT

Many have a 3 inches intellect.
What is this 3 inches intellect ?
Man is swayed by 3 inches tongue,
He lives to please this 3 inches tongue ,
Such a man has a 3 inches intellect.
There is nothing for him beyond eating.
There is nothing for him beyond sense-pleasure.
Others have five feet intellect
They think of this body alone,
Its comforts, needs and other things.
They live for attaining these objects.
Some others think of three lives
Past, present and future ;
Discrimination has just dawned in them
Some think of the one, pure, Atma,
What is beyond the three gunas and senses.
These are the wisest among men

CHAPTER XIV

SIVA'S NATIVE PLACE

1. GOOD-BYE, VAIN WORLD

Good-bye, vain world, I am going home,
My original, sweet abode of Immortal Bliss
Thou art the product of Maya.
There is nothing in you.
You are full of pains, sorrows and temptations ;
And yet you attracted me much
I roamed here and there in vain.
But now I have found out thy tricks.
I am Brahman, thy source and womb.
Good-bye, false world, I am going Home.

2. SONG OF VIBHUTI YOGA

(Thars : Sunaja)

Bhajo Radhe Krishna
Bhajo Radhe Shyama
I am spinach among leafy vegetables ;
I am almond among all nuts ,
Milk am I among perfect foods ,
Tomatoe am I among all vegetables ;
I am potato among tuber and roots ;
I am Basumati rice among all cereals ;
Soya bean am I among all pulses ,

Cow's ghee am I among all fats ,
I am mango among all kinds of fruits,
I am "Alphonso" among all mangoes ;
Butter-milk am I among all beverages ;
Glucose am I among all sugars ,
I am phosphorus among all minerals ;
I am vitamin C among all vitamins ;
Lady's finger am I among green vegetables ,
Barley water am I among invalid foods ;
I am first class Protein in milk among all proteins ;
I am white sugar among carbohydrates ;
Turnip am I among English vegetables ,
Lemon juice am I among anti-scorbutics

3. MY NATIVE PLACE

In my native place there is a mystic river
Whose water is honey, milk and nectar.
He who drinks it, becomes Immortal.
In my native place there is an Immortal tree
Whose fruits bestow deathlessness
In my native place there is neither day nor night
But there is always eternal sunshine.
In my native place there is neither pain nor grief,
Neither hunger nor thirst, neither disease nor death
But there is ever peace, bliss and joy.
In my native place there are neither thieves nor dacoits,
Neither Municipality nor notified area,
Neither Legislative Assembly nor Privy Council
My native place is Brahma Puri,
Near Ananda Kutir, on the bank of Gyana Ganga,

In the illimitable domain of Niralamba-puri.
Maya dares not enter here
There is the invulnerable fortress of Vairagya
Come, come, my friends ! live here. Be quick !
Tarry not, delay not , enjoy the wisdom bliss
Cordial greetings ! Welcome beloved comrades !

4 THE COW TREE !

There is a tree in Venezuela
Which gives pure "cow's" milk
You have only to make a hole in it ;
Pure milk issues forth from it
India also will have such trees shortly
May India abound in "Cow trees" !
Then there will be no milk-shortage.
All people will be healthy and robust
Food problem also will be solved
In India, in the Himalayas,
There are several "cow-trees", Kamadhenus,
You have only to approach them with bhav ;
And, they will give you an abundance of
The milk of Eternal Wisdom.
These trees are the Sages of Intuitive Wisdom
And Self-realisation.
Serve them, prostrate to them and ask them
They will feed you with the milk of wisdom
The West needs the seeds of this Kamadhenu
The East should spread their teachings
And produce these Wisdom-trees in the West, too.
Then there will be Peace and Happiness
Throughout the world.

5. INTOXIMETER AND MAYAMETER

This tests the degree of drunkenness.
The drunkard blows a baloon.
The air in the baloon then bubbles
Through a tube filled with purple liquid.
If the liquid loses its colour in 90 seconds,
There must be enough alcohol
In the drunkard, to influence his judgment.
That is the first stage—"delighted and devilish"
The other three stages are—
"Dizzy and delirious",
Dazed and dejected and "dead drunk".
"Walking the chalk-line" and "tongue twisting"
Are other tests in Scotland Yard.
A few sips may not impair a driver's
Ability to handle the controls quickly;
But they always influence his judgment,
Leading a driver to take risks
He would normally avoid,
And are a far commoner cause
Of road accidents than clumsiness
The other spiritual "Intoximeter"
Detects the degree of Moha or pride
Due to learning, possessions, Siddhis, position, etc.
It is Maya-meter.
It is more sensitive than the other one.
It is used in the Ananda Kutir Laboratory.

6. SONG OF HONEY

Ananda Thene
Thene Thene

Brahmananda Thene
Thene Thene

Thene Thene*	Thene Madhuve
Thene Thene	Thene Honey-ye
Celestial Thene	Divya Madhuve
Ananda Thene	Brahmanananda Thene
Adwaita Thene	Anubhava Thene
Chidghana Thene	Chinmaya Thene
Chinmaya Thene	Chinmatra Thene
Nirakara Thene	Nirguna Thene
Niramaya Thene	Nirvisesha Thene
Nitya Muktha Thene	Nitya Suddha Thene
Nitya Siddha Thene	Nitya Buddha Thene
Nityananda Thene	Paramananda Thene
Sankara Anubhava Thene	Datta Anubhava Thene
Soham Thene	Sivoham Thene
Sivoham Thene	Soham Soham Thene
Soham Soham Thene	Swaroopoham Thene
Ananda Thene	Brahmananda Thene

7. 'DIGAMBARA' SONG

Digambara Jaya Digambara Digambara Jaya Digambara
Digambara Jaya Digambara Sripadavallabha Digambara
Atri Nandana Digambara Anusuya Putra Digambara
Antarai.—Digambara Digambara Digambara Digambara

8. RAM KIRTAN

Bhajo Ram Bhajo Ram Bhajo Ram Bhajo Ram
Bhajo Ram Bhajo Ram Bhajo Ram Bhajo Ram
Chupuke Chupuke Dheere Dheere
Ankomse Manme Anevale
Secretly secretly quietly quietly
Through the eyes into heart anavale.

*Note Thene in Tamil means "O Honey!"

As the allopathic doctors
By their drugging and drugging the patients
They have killed millions.
For each patient
They must give at least
Two kinds of tablets, three kinds of powders
One ointment, four kinds of mixtures
Five kinds of tonics, and
Three kinds of injections —
A powder at bed-time !
A cathartic tablet at 8 p m.
Every pore should emit some sulphanomide smell.
Then alone are they satisfied.
The bill should come to at least Rs 25/ a day.
This has become their habit,
A terrible, inveterate disease.
O Man ! Take recourse to Nature Cure
And thus save doctor's bills ;
Qualify yourself as your own doctor.

13. NATUROPATH'S POOR PRARABDHA

A Naturopath ought to have been
A big miser in his previous birth
He might have not performed
Any charitable act in his last birth.
He might not have fed even a single man.
In this birth or Janma.
So he lives on one meal,
Half a meal, or one and a half meal ;
Some cocoanut, some nuts, some roots ;

Some days he goes without food,
This is nature's punishment
This is the inexorable law of cause and effect.

14. THE FAMILY OF EGOISM

Egoism is the householder
Mind is his wife.
Prana is his servant.
Senses are his children.
Body is his house.
Soul is the light of the house
Causal body is the cot or bed-stead
Desire is the fuel.
Thought is the fire.

15. THE BEST—I

God is the best Doctor
Mother Nature is the best physician.
Ganges water is the best drink
Pranayama is the best exercise.
Brahmacharya is the best tonic.
Mango is the best fruit.
Spinach and Parwal are the best vegetables
Butter-milk is the best drink for health
Fasting is the best medicine.
Meditation is the best divine elixir.
Nature-cure is the best cure.
Raw vegetable food is the best food.

THE BEST—II

Tea: says the Guzerati.
Coffee. says the Madrasi,

Rasagulla : says the Bengali,
Pooranboli: says the Maharatta,
Peda Lassi: says the Punjabi,
Food says the glutton,
Money: says the miser,
Health: says the doctor,
Power: says the politician,
Beauty: says the artist,
Music: says the songster,
Love: says the damsel,
Liquor. says the drunkard,
Selfless service: says the Karma Yogi,
Bhava Samadhi: says the Bhakta,
Asamprajnata Samadhi. says the Raja Yogi,
Brahma Jnana. says the sage

16. LECTURE BY MILK

Ladies and Gentlemen!
I am the perfect food among all foods.
I contain highclass proteins and vitamins
I impart good health, vim and vigour.
I am the food of Rishis, Sages and Saints
I am the food of children, invalids and convalescents.
I contain within myself butter, cheese and cream.
I build your bones and flesh
I make your body grow.
Without me tea and coffee are useless.
I am in the form of **kheer, peda** and **kalakand**,
Condensed milk, Horlicks, Mellins are my forms.
People are dying for me in the morning.
This world is a void minus me.
Take care of the cows, I shall take care of you!

17. SONG OF ASANS

(One morning Sri Swami Sivanandaji thought: 'We must adopt the very methods which the materialists adopt to win man over to their side, in order to counteract their propaganda and to wean man away and lead him Godwards.' In order to popularise the practice of Yoga Asans, Siva composed the following song. You can sing this in the same tune as the street sweetmeat hawker's.—

Pisa Pisa Mittai Hai
Garam Garam Mittai Hai
Thaja Thaja Mittai Hai

Sri Swamiji has also composed another song "The Song of Govinda" in the same tune and has put into it many invaluable lessons on Yoga and Sadhana.

During his recent All-India Tour, Sri Swamiji sang the following Asan-Song at several centres and the audience liked it immensely.)

Padmasan is Lotus Pose.
It is ideal for meditation
Gheranda, Sandilya liked it much
Ladies can sit in Padmasan.

Sidhasan is the Perfect Pose
Excellent for Brahmacharya.
Countless Siddhas Practised this.
Practitioner gets many Siddhis
Hence the name Siddhasan

King of Asans Sirsasan
Jawahar roj Kartha hai
Even now Kartha hai

Stalin also Kartha hai
Churchill also Kiya hai
Gandhiji liked it very much.

Rajen Babu Is doing it.
Memory power develops much
This is good for Brahmacharya
Health and long life paathaa hai

Oordhvareta Hota hai
Moksha dene vala hai

Sarvangasan is equally good.
Thyroid gland is exercised.
Long life dene vala hai
Old age door ho jayega.
Always youthful you will be.
Brahmacharya-ko Achcha hai
Kundalini is awakened.

It is a cure for all diseases
Halasan is good along with this
Matsyasan is the fish pose.
This is done after Sarvangasan.
Lungs are greatly expanded.
It helps deep— breathing.
It removes constipation

Paschimottanasan Bahuth Achcha hai
Gastric fire paida kartha hai.
Constipation cure kartha hai
Piles diabetes jatha hai
This cures lumbago and myalgia.

Mayurasan is Peacock pose,
It is a beautiful Asan hai
Wonderful Asan hai for digestion.
Liver achcha kam karta hai.
It awakens the Kundalini

Ardha Matsyendrasan Twists the spine
Appetite is greatly increased.
Abdomen is massaged.
Back muscles are exercised

Bhujangasan is the Cobra Pose.
Ye spinal column-ko achcha hai.
Abdomen is greatly strengthened
This is an all-round Exercise,
Dhanurasan is a Combination.
All the muscles are exercised,
More vigorously than Bhujang Salab

Padahasthasan wonderful Asan hai
Vertical Paschimottan Asan hai
Flatulence-ko Bahuth Achcha hai.

Trikonasan is a good twist.
Hip muscles are exercised.
Ey bhi bahuth Achcha hai.

Uddiyana Nauli Roz karo
You will get good digestion
Kundalini will be awakened.
Health and long life you will get.
Bhukthi Mukthi you will get.
Chiranjeevi you will be

Savasan do at the end of all.
You will have peace and rest.
These are all Divine Mittai.
Matsyendranath Ate these
Siva also Bahut Khaya hai
Yogis Siddhas Khaya hai.
Jivanmuktas Khaya hai.
Therefore thum bhi Khavo
Bhukti Mukti Pavo.

(You, too, can sing this song and inspire your friends and children. Specially the youngsters will like it very much. The mixture of English and Hindi will amuse them and will enable them to grasp the ideas quickly and well.)

18. INCOMPATIBLES

This world is full of incompatibles
Alkali and acid are incompatibles
Potassium iodide and Spirit etheris nitroci are incompatibles
Homeopathy and Allopathy are incompatibles
A hot wife and calm husband are incompatibles.
A religious husband and an irreligious wife are marked incompatibles
Mr. Banerjee and Mrs. Boots Bannerjee are incompatibles.
A pure mind and an impure mind are incompatibles.
An aspirant and a worldly-minded man are incompatibles
Atma and sensual objects are incompatibles
Maya and Brahman are incompatibles
Vidya and Avidya are incompatibles.

SECTION II.

PHILOSOPHY IN HUMOUR

1 TO LORD KRISHNA

O Lord! Beloved of Radha,
Now do not come to Brij,
You will find entire change,
You will be quite amazed.

The pastures where cows were grazing,
Are all cinema halls,
Hotels clubs, restaurants,
And Modern new theatres.

When you were in Muttra
All people had rosaries in their necks,
Now they put on ties and bows
And thick double collars.
They were drinking Jumna water,
Now they drink soda, lemonade,
Sometimes "drinks"
"Born in 1850, still go strong".
They were wearing head turbans
And saluting "Jey Sri Krishna"
Now all wear hats and boots
And say "Good morning" Good night, Sir".
"Adabars Janab".
Rai Sahibji, Salam.

2. MAYA

Maya is not that'
It is not Brahman
It is the illusory power of God
It is neither Sat nor Asat.
It is *Anirvachania*

You cannot describe It ;
It is the inscrutable Sakti,
That deludes people.

You know there is no pleasure
In all worldly objects
Yet you cling to them .
This is Maya.

You know you will die,
Yet you think,
'I will live for ever ;'
This is Maya.

You make a firm resolve
When you are in the burial ground
'I will lead a virtuous life'
'I will worship God'
You forget it as soon as you reach home
This is Maya.

You know it is wrong
To tell lie, to be selfish
Yet you speak lies, you are selfish,
This is Maya.

Whenever you are in distress,
You think of renouncing the world,
As soon as the trouble is over,
This world is all joy for you
This is Maya.

Whenever your wife quarrels,
You think of abandoning her ;

She again smiles,
You cling to her like a leech,
This is Maya.

You know that this body is impure and inert,
Yet you adorn it, worship it,
You take it as the pure Self.
This is Maya.

Woman is *Chaitanya Maya*,
Money is *Jada Maya* ,
These are her two baits,
To entrap the poor *Jivas*.
Renounce lust and money,
There is no world for you,
You will conquer Maya,
You will attain Immortality.

Mysterious is this world of the mind,
More mysterious is Maya.
Still more mysterious is Brahman,
To know Him is to conquer Maya

3. DAYA KRISHNA AND DAANAVEER RAM

There is a big officer in Calcutta,
His Name is Daya Krishna ;
But really he has a stony,
Sin-hardened, barren heart.
He takes bribes and teases the inferiors.
He is a burden on the earth.
O God ! Punish this man severely !
Correct and mould him,

Make him a real merciful man.

There is a big merchant in Bombay
His name is Daanaveer Ram
But he is a first class miser,
He never spends a pie in charity,
He hoards and hoards wealth
He counts and counts his wealth day and night,
He sleeps by the side of the iron safe,
He eats stale vegetables,
He ties the keys in his sacred thread
O Lord ! teach this man a lesson,
What is the use of his living in this earth ?
Melt his stony heart,
Make him a charitable man.

There is a Doctor in Delhi,
His name is Khusdil Ram,
He has plenty of property,
But he always worries himself,
For money and money alone,
He charges even when the patient dies,
He sends a stiff bill,
Even to his father and brothers
He is ever restless,
He counts his daily visits
This is his daily worship,
This is his daily spiritual diary.
Mercy and sympathy are unknown to him.
Can he dream of salvation, O Lord ?
Is there any way out for him ?
He is committing horrible sins daily.

Pray ! O Lord be merciful to this wretch also !
He does not know what he is doing,
He is also Thy creation,
But a wicked arrogant child.

There is a big Engineer in Lahore,
His name is Pavitra Ram.
But purity is unknown to him,
He drinks heavily at rhe club.
He eats meat, fish and garlic.
He earns money by hook or crook.
He visits unholy places
He makes false bills.
Honesty is unknown to him
He concocts, cooks, connives.
O Lord ! Holy of holies !
Make him a real Pavitra Ram.
Obstruct him, save him,
Employ him, guide him,
Still there is hope for him.

4. "TOR" KA "DUR"

The sound 'tor' causes 'dur',
The ending 'Tor'
In Collector, Doctor
Causes 'Dur' or fear
In the clerks and the sick.
The compounder has *dur* for the Doctor.
The Tahsildar has *dur* for the collector.
The motor driver has *dur* for the cylinder,
For it may stop at any time

The Secretary has *dur* for the Minister.
The Minister has *dur* for the Prime Minister.
He who travels without ticket.
Has *dur* for the ticket collector.

Be afraid of sin.
But fear in the Lord
Is the beginning of wisdom.
Give up *Torka dur*,
Attain the fearless Brahman,
And rest in Supreme Peace.

'Dur' literally means fear. The sound 'tor' causes fear (dur).

5. STORY OF ADE-VADA

In the soundless, noiseless Brahman or the Eternal who is silence and peace itself, a vibration (spandan) arose through his Sankalpa. Brahman wanted to become many: "Ekoham Bahu Syam." Before the creation the three Gunas were in a state of equilibrium or poise (gunasamyavastha). When there was vibration, creation started. The three Gunas *sattwa*,, *rajas* and *tamas* manifested themselves. When there was vibration, a primordial sound arose That sound was OM or Pranava. From OM emanated all sounds, words, languages, names and forms, and worlds.

Name and form are inseparable Thought and words are inseparable. Brahman and Maya are inseparable. *Sakta* and *Sakti* are inseparable. Every sound produces an image. A sound that is uttered is never lost It is recorded in the *Akasa*. Sound is the quality of *Akasa tattwa* and is transmitted through air.

This world is mere sound. Imagine for a moment that there is no sound in the world. The world vanishes. It is the sound that first put the mind in motion, that first made the mind think. Vedas are sounds. Vedas are *Sabda Brahman*

A sound has *Artha* or meaning. It gives knowledge or *Jnana. Sabda, Artha, and Jnana* go together. You hear the word 'cow'. It is a sound. It gives you meaning and knowledge. During meditation also the mind will be thinking of the words and their meanings, through the force of habit. It will bring out the words from the bed of Samskaras in the sub-conscious mind or *chitta*.

There are two *vrittis* in a sound, viz., *sakti vritti* and *lakshana vritti*. *Sakti vritti* gives power to the sound. *Lakshana vritti* generates meaning

If you praise a man and say "He is a very good songster", the songster is immensely pleased. There is power in the word, "good". If you say to a man "You are a rogue," he will kick you. There is power in the word 'rogue". "Sala" means in Hindi "brother-in-law". If you say to a man in anger "Sala" he will beat you. Mark how a word, agitates the mind of a man. One word gives pleasure and elevates the mind. Another word gives pain and perturbs the mind. This is due to the *sakti vritti* of the words. Maya operates through words. She does *sabda jalam*. She plays through the jugglery of words.

Now I come to the story of 'Ade-Vada". "Ade" means in Tamil "tu"—"you". "Va" means "come". The elder brother says to his younger brother "ade vada" "come here". The master says to his servant "ade vada". There is lack of respect when you say "ade vada" "Varungal" is a respectful term. There is courtesy also It means, "Venerable, Sir, kindly come". If you say "*ade vada*' to a respectable person, he will be at once greatly annoyed. He will become infuriated and give you blows also.

A sage is not affected by the play of words. He is the same in praise or censure. He knows that words or sounds are mere vibrations in the air. Only a weak, worldly-minded man is seriously upset by words. Whenever anybody abuses you, stand adamant. Reflect and enquire Rise above jugglery of words. Do not pay any attention. Say unto the mind. "O mind! Do not be agitated. It is only a mere sound The abuser is only wasting his energy and spoiling his tongue." Gradually you will gain strength. You will not be moved by ridicule, abuse, censure, criticism, etc.

You must develop austerity of speech. Whatever you speak, must be truthful and beneficial. Your speech must not give annoyance to anybody. You must not use any abusive words. You must not say "ade vada". You must address everybody "Maharaj", "Bhagawan", "Narayan", "Varungal", "ayiye", "ji". This needs discipline of speech, and control of impulses. If you use respectful terms that shows you possess refined, noble character and very good manners.

Even a highly educated man is carried away by the impulse of speech when he is angry. He speaks anything. He utters all sorts of abuses and repents when he comes to normal state.

Ordinarily, a worldly man by nature treats others with contempt. He will not respect others He cannot use respectful terms. He will never say "Ap, Maharaj". He wants that others should respect him and addres him with dignified terms and titles If you once fail to use title "Rai Saheb" to a man during conversation or in business letters, he is annoyed. How silly and degraded man has become! Slave of words, slave of titles, slave of respect and honour, slave of woman, slave of tongue, slave of tea, slave of senses! Pitiable is his lot! Thousand times deplorable is his plight! And yet he boasts of his intellect, position, rank, titles and attainments O little ignorant man! Rise above all these Give up artificial living. Regain your lost divinity It is not too late even now.

May you all develop refined manners and respect others with Narayana Bhav! May you all attain high culture and speak sweet words—truthful, elevating and inspiring words! May you all attain the highest state of supreme, stupendous, silence or Maha Mowna where there is neither noise nor sound!

6. SPIRITUAL SMOKING

Spiritual smoking is inhalation or absorption of the idea "I am Brahman—I am the immortal Self" and giving out the smoke of "I am not this perishable body."

Spiritual smoking is absorbing of the divine virtues viz., forgiveness, mercy, pure love, truthfulness etc. and giving out the smoke of hatred, lust, greed etc. Sri Sankara and Dattatreya, Madalasa and Sulabha, Mansoor and Shams Tabriez practised this sort of smoking throughout the twenty-four hours and enjoyed the eternal, unparallelled bliss They did not suffer from nicotine poisoning, tobacco heart and tobacco Amblyopia

In a moment the cigar or cigarette or the Beedi is reduced to ashes. This reminds you of the perishable nature of this body and all objects of this world This body is cremated. The ash is left behind. And yet you repeat again and again this shameful act.

The heavy smoker, should learn this object lesson from the cigarette and wean himself from this terrible heaven-closing, death-hastening, shame-causing, life-shortening, disease-producing evil habit. He should develop Vairagya by looking at the ash and by reflecting thus. "This body will be reduced to ashes. It will pass away without a moment's notice. I must strive ceaselessly to attain the Imperishable wherein alone lies the supreme undying bliss. What a shameful act I am repeating again and again. I have become a slave of this terrible habit. I waste my time and energy. I waste my money uselessly. If I spend this in charitable acts, my heart will be purified and I will attain the final emancipation. Many poor persons will be benefitted. I have to hide myself during smoking when I see respectable persons. My conscience pricks. My mouth stinks. People who do not smoke cannot bear this

stink. I hurt their feelings even if they do not tell anything to me."

The brain of the smoker is always smoky and clouded. He meditates frequently on smoke and cigarettes. Ultimately he becomes smoke itself His life is as substantial as smoke itself. His words, speech and actions have only the weight of smoke. His mind is saturated with smoke all throughout the day Instead of meditating on God the poor man meditates on cigarettes and smoke every five minutes. Had he spent in contemplation of God the time he wasted in smoking, he would have become God himself Now he remains as stinky, useless, devoid of vitality and lifeless as smoke itself. What a poor deluded soul !

There are people who spend Rs 500 per month or more in smoking only! Yet they move about preaching economy to the masses They stand for equal status and equal treatment, independence and freedom. They want to ameliorate the condition of the poor masses of the country. What a deplorable state! They are misusing God's trust. In the next birth they will be born as poor people and suffer from poverty., They will die of starvation

The smoke that is sent as a puff delightfully with a twisted mouth in a fashionable manner vanishes in a moment Where has it gone? It is not lost altogether. It has assumed a subtle form. You cannot see it by the physical eyes. But it does exist. It pervades all round you You can behold it by some other means. This reminds you that the Lord is all-pervading and exists in

this world like the invisible subtle smoke and you can see Him through the eye of intuition in Nirvikalpa Samadhi or Super-conscious state.

A smoker cannot work vigorously in the absence of his pipe or *Hukkah* or cigarette. He gets headache and depression He is confused and bewildered. He has become an absolute slave of tobacco What a sad plight! That glorious Purusha who is identical with the Eternal, who is omnipotent, omniscient, who is the Lord of all senses, who is the witness of the intellect, has degenerated himself into an animal with brutal instincts and qualities and a slave of tobacco. Is this not a lamentable state?

Friends! Just imagine for a while to what all petty things you are a slave People say that a man cannot serve two masters But you are a slave to tobacco, tea, coffee, women, wealth, children, the employer, lust, anger, greed, petty-mindedness, jealousy and a host of other ailments. Is not freedom your birthright? Real freedom is freedom from all the above evil traits. Real freedom is attainment of Atmagyana Why should any nation boast of independence and freedom so long as her people are subject to various defects? There is no nation in this world that can claim to be independent in the real sense of the term. Political independence is no independence at all Butter and jam will only bind you faster to the wheel of Samsara Try to realise God and gain the real independence.

Smoking is a mere habit. It is a vile imitation. It is not at all a necessity. It is a loose luxury Just think

of its origin. It was imported from America to England by Sir Francis Drake He caught this queer habit from America. On his return to his native country one day he was smoking tobacco lying on the easy chair with a newspaper in his hand. His servant, astonished at the new phenomena of smoke emanating from Drake's mouth, poured a bucket of water over his head to put off the fire which he thought was devouring his master Drake narrated the real facts to his servant. Gradually the smoke devil spread from one corner to the other of this globe Now it has become like the All-pervading *Atma* There is no place, no village, no house without smoke, *beedi* or cigarette. Just imagine how habit spoils the whole world. This is a new habit. Where was smoking of cigarettes a few centuries ago?

Can a slave of tobacco accomplish glorious tasks in this world, when he has not the will-power and strength to overcome even this little habit? Maya works through habits Habit is second nature. Conquer this evil habit and gain independence.

May Lord grant you strength to conquer this evil! May you all practise the spititual smoking and get established in your own all-blissful Self, wherein there is neiher craving nor desire!!

7. STORY OF DOSAI SANGAM

United we stand, divided we fall. Union is strength A *Sangam* or league is necessary for the building up of a nation. An association is essential for propagating religious, social, industrial, economical, political ideas

and for cultural development. It must be properly organised by earnest selfless workers. Then only will the *Sangam* be stable.

"*Sangam*" means an association *Dosai* is a kind of round cake prepared in South India for morning and evening tiffin. It is highly nutritious and very delicious too The Bengalis, Punjabees, Hindustanees, and the Europeans too like this. It is made up of a paste of of black gram and rice. Sufficient water is added It is poured over the frying pan and then spread with a flat spoon. The size is that of an ordinary bread that is eaten in Northern India It is eaten with some *chutnie.* When the paste is poured over the hot pan it produces the sound of "sayee". Hence the significant name "Dosayee"

The *Sangam* was started in 400 B. C. by a poor Brahmin named Ramakrishna Iyer in Madura. One day there was neither rice nor Dhal in his house. He had some rice flour only. He was very hungry. He made a thin paste of the flour, poured over the pan and made some cakes But he did not relish it much as it was very hard. Necessity is the mother of invention. Man invents several things to satisfy his palate On the second day he added some flour of black gram Then the cake was soft and delicious. Then he opened a small hotel and sold these cakes. He made much money and became a very rich man. He opened several hotels in the neighbouring districts. Thereupon several others also learnt the recipe of the famous *dosai* and started hotels throughout South India The *Dosai Sangam* has

branches all over the world now. It has penetrated even into the interior of forests. Once a European Military Officer entered a thick forest and hoisted his flag and said, "Hail, Hail, Union Jack." He thought within himself that he was the only man in the solitary place A Malabari Nayar of South India came to him from behind and said, "Good morning, Sir, *chuda chuda* (hot) *dosai* and coffee, Sir! It is ready, Sir." The Officer was quite astonished. Such is the glory of this *Dosai Sangam* founded by the late Ramakrishna Iyer of Madura.

Dosai can be made of pure green gram also (*Mung key dal*) This is very healthy and sattvic. When a paste is made of rice, black gram, green gram and Bengal gram then you can prepare "*ADAI*" which is even more delicious than *DOSAI*, but it is a very heavy stuff. When the paste of *Dosai* is steamed in a special vessel, it becomes, "*IDDALI*", a small round cake. This is easily digestible. If anyone once tastes this, he will never forget it in his life. *Dosai* or *iddali* with *sambhar* is simply wonderful. With "*molagaipodi*" it is superfine. Sour *dosai* with *chundakai-mulagai* is very pleasing for some. I need not further describe the glory of *Iddali*. There can be no marriage or feast in South India without *Iddali* *Dosai* forms *phalahara* during new moon days and other occasions. Brahmin widows take one meal in the day-time and take *Dosai* only at night.

Sangam is the place where two rivers meet. There is the *sangam* or *triveni* at Prayag (Allahabad). The Ganges and the Jamna meet here. This is the most sacred spot Kumbha Mela is held once in six or twelve

years There is the *sangam* in this body also. It is the *Sahasrara Chakra*, thousand-petalled lotus at the crown of the head Here Kundalini Sakti meets her consort, Lord Siva, when the Yogi is in Nirvikalpa Samadhi The yogi drinks the nectar of immortality and attains eternal bliss He is freed from the round of births and deaths. This nectar of immortality is the real *dosai* of *Dosais*

The rice paste of Prana is mixed with or united with the black gram paste of Apana and fried in the fire of Yoga during meditation. The Yogi eats this real celestial or divine *dosai* and remains ever blissful and crosses over the bridge of death. Jnana Deva ate this *DOSAI* only

The Vedanti or Jnana Yogi mixes this rice paste of *viveka* (discrimination) with the black gram paste of *vairagya*,. *shad sampat* (six virtues) and *mumukshutwa* (strong yearing for liberation) fries it in the fire of wisdom and tastes the immortalising *dosai* of Brahma Jnana. Sankara and Dattatreya ate this *dosai* only.

The Bhakti Yogi makes a rice paste of *sravana*, *kirtan*, *smarana* etc. He adds nine things (practises Nava vidha Bhakti—nine modes of devotion) in preparing celestial *dosai*. This *dosai* is very delicious and aromatic. It is very pleasing to Lord Hari. Mira, Tuka Ram, Ram Das, Tulsi Das ate this *dosai* only. Rishi Narada keeps this *dosai* only in his pocket when he journeys through the three worlds, for his breakfast and lunch.

O Man! Enough, enough of this *dosai* of rice paste and black gram paste. You have taken this in abundance. Now taste this celestial *dosai* of *Bhava Samadhi*, the divine *dosai* of Brahma Jnana, the Yogic *Dosai* of Asamprajnata Samadhi!

8. PHILOSOPHY OF BEARD.

Beard gives good personality to those who lack in personality. Some keep beard to save money. They need not pay anything to a barber. Some keep beard to command respect and get money.

Beard protects a man from danger It protected Sri Subhash Chandra Bose when he was in difficulties by converting him into Zia-ud-Din He must be ever thankful to this beard Sometimes certain criminals also move about with a beard to avoid being detected.

There should be at least some grey hairs in the middle or in some corner. Only then will the beard show some signs of wisdom. Ordinary black beard in young people is showy and gay. It presents a merry making appearance There is not much of wisdom or saintliness A long grey beard is a veteran who has real, knowledge, who is tall and stalwart, adorns him and gives him a majestic appearance It has got its own charm and magnetic aura

Some Sannyasins and Sadhus are very much attached to their beard. It is their be-all and end-all. One sadhu came to me for taking Sannyasa. He said to me, "Swamiji! intiate me into Sannyasa, but I cannot remove my beard I have kept this for the last thirty years" Mark here!

How greatly this Sadhu is attached to his beard! Maya is very powerful. It takes various forms and deludes people in diverse ways.

There is great convenience in keeping a beard. You need not be anxious to go in search of a barber. You can avoid the cuts of a blunt knife of a blunt barber. It will give you the appearance of a great saint also. But there is great inconvenience and difficulty here also Maya never spares anybody. You will have to apply oil and soap or curd to the beard daily and comb the beard very often. You will have to keep a mirror and a comb always in your pocket. Have you not seen the ever-ready comb of a Sikh brother in the tuft of his head? Further there is great trouble and difficulty when you take your food. Great portion of the curd and Dhall stick to the moustache and beard. Time is wasted in cleaning them again and again. When you take your food, you will have to adjust the beard and moustache again and again. The bearded people know very well that their beard is a great nuisance to them and yet they cling to it and have great attachment to it This is Maya. This is delusion. It is better not to keep a beard. You will be ever clean. You can avoid the itching and scratching in summer.

Have you not heard of the nose-cut members of the "Nose Cut Yoga School?" Similar is the case with the Beard School of Yoga. Man is a creature of vile imitation. If one man grows beard those who surround him also gradually put on beard Beard growing is as infectious as Typhoid.

Beard is secondary distinguishing sex mark. The hormone that is generated by the testes is the cause for

this beard If the testes is extracted, there will be no growth of beard. If the ovaries are extracted in a female and the testicular harmone is injected in her system, she will also develop a fine moustache and beard. Then you can call your aunt an uncle Sometimes uncle also can become aunt. There had heen many instances of sex-transformation. This clearly shows that everything is unreal in this world. It is all mental creation and mental jugglery In this evanescent world there is nothing but sex and ego. Root yourself in the unchanging noumenon or the Eternal, which is bodiless, and sexless and be ever happy.

What is this beard after all? It is a little modification of Akasa Tattwa. It is the seat for psoriasis, lice, ring-worm and tinea When it is shaved and thrown out, it is disgusting No one will touch it and yet man loves it, clings to it. It pains him to part with it. His attention is there day-in and day-out He turns it, twists, lubricates it, colours it and thinks much of it This is his daily Pooja or worship.

May you all attain that bodiless, sexless, beardless Brahman, ever pure, ever blissful by forgetting the body and the beard, which is a great distractor!!

9. PSEUDO—VEDANTIN

Look! Mark! and Watch!
There goes the Pseudo-Vedantin!
He shaved his head,
He coloured himself the cloth

He has no Guru,
He has no initiation,
He is a Svayamprakash Swami,
He is a self-made Guru.

He repeats Sivoham, Sivoham,
When he sees the householders,
Closes his eyes,
And sists on Padmasan.

He recites a few sentences,
From Vichar Sagar,
And Pancha Dasi too;
And calls himself a Bharati or Giri,
Puri or Saraswati

You can see him
In all Kumba Melas
In all Bhandaras,
He knows the dates of Bhandaras
Of all Mutts and Ashrams.

This itself will help you,
To discriminate
To know the real Vedantin,
To be vigilant and careful.

This is a world of three Gunas,
There will be always pseudo-vedantins.
They exist
To glorify the real Vedantins.

13. IMPOTENT VEDANTIN

He is an impotent Vedatin,
Who always complains of Vikshep,
Who is easily upset
When he sees a big crowd,
When he lives in the bustle of a city.
When he beholds a bevy of ladies

He is an impotent Vedantin,
Who is afraid of work,
Who cannot do any work,
Who hates work.

He is an impotent Vedantin.
Who cannot concentrate
When there is noise,
Who is upset easily
When he is not respected,
When he is not given a special seat,
And special food.

He is an impotent Vedantin,
Who has no sympathy,
Who is not serving
When one is in distress,
But simply says,
"Everything is my own self
"Sarvam Kalvidam Brahma
This world is unreal"

He is an impotent Vedantin,
And Pseudo-Vedantin too,
Who says and smiles,

When a house is on fire,
'Everything is unreal,
The world is Lila,
This is also my Lila.'
But who is not helping a bit
In the extinguishing of fire.

He is an impotent Vedantin,
Who says
'A Gyani will have no powers'.
Sri Vasishta distinctly says,
'A Gyani will have all powers,
Through Sat-Sankalpa.'
He is an impotent Vedantin,
Who is not helpful to world,
Who has not done something grand
Which no one has done,
Like Sri Sankara, Buddha and Yajnavalkya.
But simply says,
'Who is to help whom?
Who is to serve whom?
Who is to talk to whom?
There is no world,
In the three periods of time',
But who wants all comforts.

He is an impotent Vedantin,
Who simply gossips on Vedanta,
Who vomits something he crammed,
But who cannot talk a few sentences,
And who cannot write something beautiful.

11. LIP—VEDANTIN

He talks much on Vedanta,
He is fond of tall talk,

He gossips and poses,
He is fond of pedantry.

There are some flowers,
With beautiful colours,
But they have no scent.
He is like these flowers

He talks and talks,
But does not act accordingly,
Oneness is unknown to him.
He discusses and fights.

He condemns and criticises,
He quotes scriptures,
You can see him on every platform,
He will vomit some nonsense,
He will condemn Bhakti
He will belittle Karma.

He will talk of Samadhi,
But ethics is unknown to him
He is full of lies,
He backbites and vilifies.

He will catch fish,
In the Ganges,
To satisfy his palate,
And say 'Nainam Chindanti Sastrani'
'Swords would not pierce the soul.'

Now you can clearly diagnose,
Who is an Impotent Vedantin,
A pseudo-Vedantin,
And lip Vedantin,
I leave it for you to judge now.

12. REAL VEDANTIN

He is a real sage,
He is full of wisdom,
He is silent and peaceful,
He is radiant and joyful.

He never asks anything,
He gives and gives,
He transforms others
He elevates and inspires.

He is a veritable God on the earth,
He is humble and simple.
In his mere presence
All doubts are cleared.

He is free from anger and egoism,
He teaches through silence,
He is one with all,
He beholds the Self everywhere.

He is full of mercy,
He bears insult and injury,
He is truthful and cordial,
He is above body-consciousness.

13. DIVINE INJECTION S.B. 40.

This is also known as "Anti-Asuric Injection—S.B. 40" The unregenerate man is an essence of hundred black cobras and hundred black scorpions. A cobra has venom in its fangs or teeth. A scorpion has venom in its tail. But man has venom all over his body. His essential nature is to hurt others some way or other all the twentyfour hours of the day.

Rude behaviour, harsh speech, unkind acts entirely eclipse one's good qualities.

You do wrong actions and then say, "I apologise," "Please excuse me". You have done like this thousand and one times and yet your unregenerate nature remains the same. You repeat it again and again.

Live under a Guru. Obey him. Serve him. Rectify your defects Pray and do Japa. Then only will your old Asuric nature change.

Have rigorous self-punishment Fast entirely for a day or two Do plenty of Japa Pray fervently. Then only will your old unregenerate demoniacal nature change. Or, stand in the market-place. Admit your faults openly, and allow a scavenger to shoe you with his old shoes 40 times. This is the best method to correct and improve yourself. This is most potent injection to cure this disease instantaneously.

Injection S.B. 40 means *Shoe-beating 40 times*

14. SPIRITUAL LUMBAGO.

Spiritual Lumbago is a more formidable disease than ordinary lumbago. Lumbago is rheumatism of the

muscles of the hips or loins. There is severe pain in the lumbar region. The patient finds it difficult to walk freely and bend down his body. Sometimes the pain becomes very severe. He will have to remain in bed. He cannot turn on the sides. The pain is like electric shock.

Lumbago is due to deposit of uric acid in the hips. The muscles becomes stiff or rigid and loose their elasticity or supple nature.

Spiritual lumbago is due to pride of learning. yoga practices, wearing orange-coloured robe, Mahantship, lecturing capacity on Yoga, Vedanta etc., acquisition of some Yoga powers etc. Minute particles of pride are deposited in the lumbar region. He who suffers from spiritual lumbago cannot bend his body and do full prostration to elderly Sannyasins, elderly people, and to the deities in a temple. He cannot bend his neck also. Just as in rheumatism, the pain shifts from one joint to another joint, the pride particles move from the hips to the neck also.

This sort of lumbago is found in dry Pundits, dry intellectual people, rich people and big officers too. They also cannot bend their necks and body. They cannot do full prostrations to anybody, and to the Lord in the temples also. They think that they are the Lord themselves

The best injections to cure this spiritual lumbago are B.F. (Bank Failure) and I.D. (Incurable Disease). These two injections will open their eyes and soften their stiff muscles of their hips and necks, and force them to run to the Swamis for any Himalayan herb or Booty or

any Lakshmi mantra to remove their poverty. Divine Injection S.B. 40 is more powerful than B.F and I.D. Please try this once It will effect instantaneous cure. It is a specific indeed!

Prostration with Bhav, faith and devotion will bestow on you fame, long life, joy and spiritual strength. It is an *anga* or limb of Nava Vidha Bhakti. When Uddhava was not able to comprhend the deep truths of Yoga and Vedanta, Lord Krishna said, "O Uddhava, I shall give you a very easy method for attaining Me. See Me in all beings. Prostrate before all. Prostrate before an ass, and an outcaste even. See Me in them. You will soon attain Me There is no doubt of this"

O ignorant man! What will you gain puffed up with pride? Pride will bring your downfall and destruction. Be humble. What you have learnt is handful only What you have not learnt is oceanful.

May you all be free from pride! May your hearts be filled with humility! Glory to B.F. and I D and S.B. 40 Injections!!

15. THE KNOWLEDGE OF THE LAD.

One moonlit night, after supper, young Soni pressed his mother Kamalji to tell him a very interesting story. Kamala caressed young Soni with motherly affection and began to narrate the following story —

Once upon a time, in the city of Kalinga, there was a famous and renowned printing press called Noman's Press Mr. Noman was its sole proprietor The capital

invested for the starting of the press was zero crores of rupees

The press was equipped with types of different fonts and had very beautiful faces which were all made of superior molten clay. Thus the type-foundry section of the press stood unrivalled for its production The ink used for printing was pure acqua mixed with lime There were a number of machines well fitted with up-to-date mechanism. They were all manufactured out of strong cast bamboo sticks well burnt to ashes The compositors, proof-readers and the other staff of the press were, without exception, all blind.

Equipped with such an up-to-date and well-organised machinery and staff, the press earned goodwill and fame which reached the three worlds—earth, heaven and the nether world. The proprietor, Mr. Noman became even wealthier than Kubera, the Lord of wealth. Even the Gods envied his wealth and prosperity. Lacs and crores of books with 000, 000, 000 pages were printed in the press daily. Every sheet of paper of the book had only one side. The press flourished for crores of centuries of a moment's duration of Noman's mental world, serving the humanity with its valuable publications

Young Soni was very happy to hear the captivating story and believed every word of his mother as truth.

Such is the reality of the world of sensual happiness and the fate of Mr Noman will be shared by those who expect happiness from sensual objects of the world.

16. BEST CEMENT

Dalmia's cement is good.
But three "B.B.E" is more famous.
Yet "R.P.M." cement is the best.
For it is the Divine brand.
Harder than cement is ego.
Break this through Atma Vichar.
Love is indeed the best cement
To cement broken hearts
Purchase this though it is dear,
Because it is the best.
It is largely manufactured,
In the heart-mills of India's Rishis.
The ingredients of this rare cement
Are Rati, Prem and Mahabhav.

17. FOUNTAIN PEN.

They say, Waterman's pen is ideal,
But Waterbird is liked by many.
Some prefer Parker.
Parker is very costly.
A fountain pen is very convenient.
It adorns your pocket.
You can write speedily.
But all these are worthless.
Some times they become constipated.
You cannot write.
At other times they get diarrhoea,
And spoil your papers,
Your fingers too.

They cause great nuisance.
Throw these showy pens.
Use ordinary pens.
You can save money.
You can be at ease.
What does the fountain pen teach?
It teaches,
This world is as hollow,
As its barrel.

18. KNOWLEDGE OF A CHILD.

Once a mother narrated
A story to her child.
He heard it as if quite true,
Just as ignorant men take this world as real.

There was a rich king in Sourashtra.
He had neither dominion nor wealth,
Neither attendant nor palace.
He held the sceptre of a blade of grass.

He married the handsome daughter
Of the Maharani Zero
And begot five sons,
Four not born, one not conceived.
He once moved in the air for shooting,
With the help of an iron girder.
He shot a big elephant and a tiger.
And brought them to his city of Void.
He built a wonderful palace,
Of carbon dioxide and sulphurated hydrogen,

For four lacs of rupees minus six lacs,
And lived there when he died.

He took a medicine.
Made of buffalo's egg,
Mosquito's milk and the juice of rock.
He was cured of the terrible disease-Lingual diarrhoea

He was once indeed very thirsty,
And drank the fresh water,
Of the desert of Sahara,
From a bottomless bucket

He went to take bath in a river,
Which had no water.
He took there ten dips,
And got quite refreshed.

He was a very great devotee,
But had no faith in God,
In God's Name and His mercy,
And he wanted everything but God.

This world is as true as this story.
Beware of Maya's charms and deception.
Brahman alone is real
Know Him and be free

19. BOY BECOMES A GIRL.

Boy becomes a girl
He develops new things
Old things withers,
He feels shy

The girl also becomes a boy.
She develops moustache.
The voice breaks
Her qualities change.

But they cannot develop
The real inner sex mechanism.
The boy cannot develop ovaries
The girl cannot get testes

Real sex organ is ovary
And the testes,
But not the external things

This is a freak of nature
This teaches,
That the world is illusory,
Sex is a mental creation

There is something beyond sex.
It is sexless pure Brahman
It is bodiless transcendental Atman,
Full of Bliss and Knowledge.
Realise this Atman,
And be ever free.

20. MOUSTACHE LADY.

He who is timid,
He who is afraid of a cat
When he sees it at night,
Is a moustache Lady

He who is afraid of Nivritti,
Renunciation or Tyaga,

Is indeed a lady,
Though he has moustache.

The world abounds with
Moustache ladies and weaklings.
This Atma cannot be attained
By weak and timid men

Even ladies like Sulabha,
Madalasa and Maitreyi
Have attained Self-realization.
O! moustache ladies!

Give up timidity.
Draw inspiration from them,
And become absolutely fearless.

21 TEST - TUBE BABY.

This is a new thing indeed.
Scientists are ever busy,
In inventing new things,
And astounding the world.

Healthy and intelligent,
Men and women,
Are selected by the medical board
The seed is carried
In an aeroplane.

The seed is injected.
It is reported,
The children are,
Very healthy and intelligent.

It is a laudable scheme
For bringing a new race.
But the half-brother will marry,
The half-sister.

Who is the father
For the new born babe?
The world will mock at him
And call him a test-tube "Tom".

This is against nature.
He may not possess
Brilliant spiritual traits,
As he is a laboratory production only
Like H-Two, S.O. Four..

22. SPIRITUAL SHAVING

There was an innocent fawn,
Standing on a pleasant lawn.

The lawn was ever green,
With grass tenderest ever seen.
Sweet aroma pervaded
The lawn and its surroundings.

Dew drops dripped from the sky,
Like honey from the bee-hive.

The moon was shining all along,
Shedding its sylven rays of charm

Everywhere was calmness and quietude,
Undisturbed stillness and serenity.

The fawn was lost for a while,
In the Natural Beauty.

It stood motionless for a while
Free from fear and anxiety.

Suddenly it was disturbed
By the flash of folly.
It sped from the spot
With lightning speed.
It was really enchanted
By the picturesque scenery.

This too lasted for a while
And the deer became perturbed.

A thundering roar from the distance,
Agitated the mild deer.

The deer fled from the spot too,
Fell in the bush gasping.

There are fawns and deers
Among people, young and old.

They have no settled programme of life.
They have no strong will-power too.

They desert their family and home,
And run away pell-mell.

Still they possess Vairagya
And coolly slip in an Ashram.

This Vairagya helps them to realize,
The benefits of an Ashram-life.

But Poorva Samskaras goad them
To their good old attachments

Pride, prejudice and jealousy,
Possess them virulently.

They pick petty quarrels,
And lastly lead themselves out.

Yet this Vairagya is not vanquished,
Still it spurs them indeed.

They enter many Ashrams and peep through
Again and again fights and quarrels.

Meanwhile there goes on a fierce fight,
Inside their mind and heart.

Powerless and spiritless fails Vairagya.
Most of them become worldly again.

This is all due to folly.
Aspirants! Don't be silly.

Years and years may roll on.
Yet you will be in the same position.

Develop real Vairagya.
Be unshaken by circumstances.

Develop mental poise.
Never give vent to anger.

Curbing evil qualities,
Is not an easy joke

You have to try, try and try again,
Until at last you succeed.

The hairs that you grow on your cheek,
Do not stop with a single shave

They grow, grow, and grow again,
You have to shave, shave and shave again.

The hairs of the vices are deep-rooted.
They can't be removed by Panama or Gillette

Sharpen your razor of real Vairagya
Commence shaving at Brahmamuhurt.

The hairs on the chin,
Can be removed in a minute.

But it will consume your whole life
To annihilate the evil qualities.

Do not be deluded.
Do not be puffed up

May you have true enlightenment!
May you have reailzation in this birth!

28. CHANDRABHAGA AND MONKEY.

Chandrabhaga is a very sacred river in Maharashtra. The famous Pandarpur, sweet abode of Lord Vithala, is situated on the bank of this holy river. There is also another turbulent river named Chandrabhaga in Rishikesh. I will speak a few words about the mischievous nature of this boisterous Chandrabhaga. There is a *raison detre* (cause for existence) for all the objects of the world created by the Lord. Tree exists to give shade to the travellers and yield fruits to the people. Cow exists to give milk to the people. But there appears to be no *raison detre* cause for the existence of Chandrabhaga and monkey.

Does the monkey do any good to the people. It does always harm. It bites people, takes away things from the house and does all sorts of mischief which can hardly be imagined. It takes away the shoes, tears the clothes, etc. It snatches away your edible stuffs from your hands when you are in the train in Ayodhya, when you take your food in the dining hall of Ananda Kutir, even if people stand with raised sticks. No part of it is useful after its death.

The course of this mischievous and boisterous river has been turned for the last four years. It rurns more to-wards the Muni-ki-reti side. This is a very broad river. It is like an ocean It causes a terrible roar after a heavy rain Like the monkey it does no good to the people. It is absolutely dry during summer and winter, but appears in a very virulent and formidable form like the foaming Kali of the Himalayas which you will see during your trip to Kailas.

This year (1946) some have died while crossing it. It is not very deep but the current is very forcible There are big stones. It makes you roll and do somersault and takes you to Ganga Sagar and gives you Jala Samadhi instantaneously.

It has swept away this year some big buildings and many thatched Kutir of Sadhus. It may join after some years with its old parent 'current and may devastate the whole Jadi and a portion of Rishikesh There is such impending danger.

Sometimes pilgrims and inhabitants of Muni ki-reti cross it on the elephant's back. But sometimes the elephant also slips its footsteps and there is still more danger.

Postal communication is stopped Ananda Kutir people cannot get the bundles of the DIVINE LIFE magazine They are now lying in the Viswanath bhag. There is Postal strike also. Without realising the difficulties, the subscribers are sending daily complaints. There was difficulty in getting paper. June and July issues are ready for despatch. Please wait patiently. Please develop an understanding heart If there is some delay in the despatch of the magazine, know that there is some reason and cause for the unusual delay Do not agitate yourself and the office by posting frequent complaints Let the Postal strike be over. You will get both the issues in one despatch.

There is the *raison detre* for the existence of the monkey. It keeps you alert and vigilant. It helps you to develop these virtuous qualities. It reminds you of the noble and exalted personage Lord Hanuman. It reminds you of the great wroks done by the band of monkeys in constructing the bridge of Rameshwar. It puts you in mind of the army of monkeys who served Lord Rama and the Ramayana in which their works are glorified. Devotees of Lord Hanuman should feed them with gram, etc., at least on Saturdays, the day set apart for the worship of Lord Hanuman. Many devotees are already doing this without any

break. This is done regularly in Anandakutir. Pilgrims also distribute gram for the monkeys. Lord Hanuman is pleased if you feed them. The monkey reminds you that behind the name and form, there is the Sat-chit-ananda essence and that you should realise this essence by giving up the names and forms.

There is a *raison detre* for the existence of this boisterous Chandrabhaga also. It bespeaks of the glory and omnipotence of the Lord, its Creator. Many coolies get some money by helping the pilgrims to cross the river. They are supported during the rainy season. Some sadhus who are shut out from getting their alms from the Kalikambli-wala kshettar come for Bhiksha to Anandakutir and thus purify the Ananda Kshettra and the abode of the Ashram.

O gracious Maharaja of Tehri! Be kind to construct a bridge immediately. The sufferings of the pilgrims and the inhabitants of Muni-ki-reti are very great, indeed. It is beyond description.

This is a world of difficulties, contradictions, catastrophies and calamities You are surrounded by all sorts of perils, diseases and dangers If the flood disaster ends, cholera epidemic will start. The first great war ended and the second great war started. The second has ended and still there is no peace. Famine is raging everywhere. The number of atomic bombs is increasing on silently. Scientists are sleepless Uranium atoms are ceaselessly bombarded. Each party wishes to possess more atomic bombs. Atomic bombs is their goal, ideal, centre and God. There is no end for human troubles on this earth-plane.

O man! Try to get rid of this body and birth. Strive ceaselessly to attain this end. Become bodiless and birthless. Attain this through Yoga, enquiry, meditation, devotion and selfless service and enjoy immortality and eternal bliss for ever. Cross this boisterous Chandrabagha, formidable river of Samsara (worldly existence) by controlling this monkey mind and become absolutely fearless, happy, free, perfect and independent.

He who dwells in this Chandrabhaga and monkey, who is within this Chandrabhaga and monkey, whose body is this Chandrabhaga and monkey, whom this Chandrabhaga and monkey do not know, who rules this Chandrabhaga and monkey from within, is Thy Self, Inner Ruler, Immortal. Glory to this Inner Ruler!

Know Him, realise Him and be free.

24. A COMPLAINT TO BRAHMA.

O Omniscient Lord!
O Omnipotent Iswar!
Salutations unto Thee.
I have a small complaint
Against Thee.
Hear me, patiently, my Lord.
You already know
About the work at Ananda Kutir.
Young aspirants full of vigour
Work very hard indeed.
There are still arrears of work.
I will have night shifts also.

But yet the hours in a day
Are not sufficient.
"24"—This is too little.
Make it "48" now.
Why have you not done this
In the beginning
When Nada-bindu vibrated?
This is my strong and just complaint.

25. THE STORY OF A LADDU.

I am a laddu. I am very sweet and delicious. All love me very much. I am liked very much by children. Their mouth waters when they see me and hear my name. There is no big feast on a grand scale without me. All devour me voraciously.

I make a crying child laugh and dance in joy. I give life to a weak man. I become fat and flesh and shine in the cheeks and skin. People take great care of me. They keep me in good boxes and almirahs and big costly vessels. I increase the value of sugar, ghee and flour of gram.

The Indweller in me is Atma or God. I cannot live without Him. If people love Him in the same way, as they love me, they would have attained eternal bliss long, long ago.

26. THE SECRET OF "BADA"

"Bada" is an eatable. It is prepared out of Bengal-gram, "Bada" means also big or great in Hindi Language. One day "Bada" said, "You know how I became Bada? It was like this", and narrated its story.

"I was fat and plumpy gram in the beginning. I was in the fields free and independent. I was proud of my fat body. I thought there was none equal to me in all the worlds. One day the farmer came and cut me down with a sharp sickle. I fell down and was then severely beaten by the coolies of the farmer. My outer skin was removed Then I was thrashed in the thrashing pan. I was then sealed in the grocer's shop within the dark go-down inside a gunny bag for six months. One fine Sunday morning I was taken out and brought in Lalaji's house. There the Lalaji asked his cook to soak me in the water for 24 hours. I was then taken out from water and crushed well with salt, chillies and ginger between two big stones till such time my shape and name totally vanised. I was then fried in the boiling ghee. Now I have become 'Bada'. My very name makes your mouth water. I am indispensable in all big feasts and parties. Such is my glory. All this is on account of my ungrudging sacrifice that I underwent for such a long time I completely effaced myself." So saying Bada concluded his autobiography. This story of Bada should put you in the right path and you also should become really a "Bada Admi" (great man).

27. THIS IS MAYA.

A Man is very, very lean
But he always thinks "When can I become fat".
He tries all sorts of methods
He drinks plenty of ghee
He swallows tons of butter
He gulps maunds of Cod-liver oil.

He rubs all sorts of oil on his cheek and body
He shampoos and massages
He approaches many Sadhus
And takes all sorts of Bhutis and herbs
But he still remains in the same condition.
This is Maya.

A man is very, very fat
But he always thinks "When can I become lean?"
He also tries all sorts of medicines
But he remains in the same state
He cannot give up his ghee.
This is Maya.

A doctor thinks "A Judge is more happy"
A Judge thinks "A Professor is more happy",
A professor thinks "A Business man is more happy"
A business man thinks, "A Raja is more happy",
No one is really happy in this world.
This is Maya.
A knower of Brahman alone is really happy.

A man has really nothing,
But he thinks he is a rich man
A man is really a fool,
But he thinks he is a wise man.
A woman is really ugly,
But she thinks she is very beautiful.
A man has not a grain of devotion,
But he thinks he is a great devotee,
Maya is an illusory power of the Lord.
Obtain the grace of the Lord,

Through self-surrender and devotion,
You can easily conquer Maya

Maya intoxicates, veils,
And clouds the understanding,
She hides the real,
And makes the unreal
Appear as real.
She is a cunning woman,
She is very crafty and diplomatic

28. PHILOSOPHY OF SHIRT & HAT.

Nambiar presented a Military Shirt to Swamiji Swamiji put on and gave a military salute to the inmates. Swamiji is always humorous. He radiates joy and strength through educative humour. He said, "A military shirt makes a man military minded. It induces him to fight. Every object has its own association A rosary makes you remember God. It instills Sattwic divine ideas in your mind. If you hold Gita or Bible in your hand, it will generate divine ideas in your mind. Select Sattwic objects for elevating your mind."

Some visitor forgot to take his hat. He left it in the dining hall. Swamiji put it on his head and saluted the inmates by raising the hat. He then put the hat on the table and said, "O Hat? Maker of Babus and gentlemen! Instiller of pride and vanity in the hearts of people; Salutations unto Thee Thou art Maya's child that deludes the poor, ignorant Jiva. Thou art nothing. Thou art a piece of card-board after all, with a piece of cloth over it and yet Thou maketh even a beggar

a gentleman, for the time being, for five minutes. He walks with high steps and grand lordly gait and thinks that he is the Lord or Baron even though he has nothing to eat. What charm and power are there in thee! You stiffen the egoism and make him say when he is angry, "Do you know who I am? His gait changes when he puts on the hat. You strengthen the Deha-adhyasa, identification with the body. Thank you very much. You saved me. You did not dare to approach me. You had no attraction for me. O Hat! Continue thy work vigorously, and delude the pitiable jivas. You cannot do much in India now. The Interim Government has come. Now all go with ordinary clothes to the Secretariate. Goodbye, Hat. Again salutations, as you are the child of my Mother, MAYA!

29. EQUAL VISION.

The state of equal vision is much mis-understood. Equal vision is with reference to the one common consciousness or Atma or the immortal soul in all beings. Giving apples or grapes to the pigs is not equal vision. They will not like them. They will like only their own delicious food. A Jivanmukta who has equal vision will not embrace all women who pass on the road saying "I have equal vision in man and woman." He will not walk on his head saying, "I have equal vision in legs and head" He will not eat faecal matter saying, "I have equal vision in rice and faecal matter." He will not eat through the anus saying, I have equal vision in anus and the mouth."

Body is mistaken for Atma, licentiousness is practised in the name of Vedantic equal vision by people of small understanding.

The Sruti declares, "He who sees all beings in the Self (Atman) and the Self in all beings, shrinks not from anything thereafter. He who sees the One Atma or the Supreme Self in all beings, how can there be delusion or grief for him, how can he be afraid of anything?" (Isavasya Upanishad. 6,7) "The Self harmonised by Yoga sees the Atman in all beings, and all beings in the Self, everywhere he sees the same." (Gita: VI.29). "Sages behold the one Atman in a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and an outcaste and thus have equal vision." (Gita·V.18).

Behold the one Atma in all beings. This is equal vision.

You can have Bhavana-Advaitam. You cannot have Kriya-Advaitam. If there are three seers of milk and if there are twenty inmates in an ashram, the three seers should be given to the six sick persons only

30. GADAPPARAI OR DURMAT NYAYA.

Sri Gouri Prasad, M A ,L.L B., Deputy Collector asked "Swamiji! I find sometimes repetitions in some of your books".

Swamiji replied· It is Gadapparai or Durmat Nyaya. Nyaya means analogy Gadapparai in Tamil is the big iron rod used by the labourers in digging the earth. By frequent hiting by Gadapparai big stones are broken into pieces. By continual use of Durmat the foundation is

rendered stronger. 'Durmat' is a Hindi term. Similarly repetition gives strength. The ideas are firmly grounded in the mind. It is beneficial for the intelligent and dull-witted persons also. The Rishis of yore who brought forth the Upanishads have also repeated the same sentences many a time. They took recourse to the Gadapparai Durmat Nyaya. The following are some such instances.

1. "Andham Tamah Pravishanti" etc. (Isa. Up. 9) also occurs in Brih. Up. 4.4 10.
2. "Na Tatra Suryo Bhati" etc. (Katha Up. 5,15) occurs in Mund. Up. 2.2.10.
3. "Yada Sarve Pramuchyante" etc. (Katha Up. 6.14) occurs in Brith. 4.4.7.

Uddalaka repeated "Tat Twam Asi" nine times in order to drive into Swetaketu the Highest Truth. Thus there are countless instances.

Gouri Prasad, "Thank you Swamiji. I now realise and understand the importance of repetitions.

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34. PHILOSOPHY OF PROVERBS.

Very often we run after the shadow, discarding the substance in the back ground. In the spiritual sense, this theory is the very root of bondage. Instead of seeking God and realising his oneness with Him, man runs after His shadow, the world. This is the cause of all misery on earth.

Even in the case of the meaning of the word "God" itself, we more often than not understand the "Shadow" rather than the real "Substance" that is God. We concentrate so much on this unreal thing that in course of time we lose consciousness of the tree, we miss the grand spectacle of the wood!

This is true of our understanding of the Scriptures, too. How often have not reformers had to thunder forth to antagonistic millions the true significance of the teaching of the prophets and saints and dispel the darkness of wrong notions that had covered up the essence! The origin of most of the religions of the world could be traced out to this sort of renaissance. The source was only one religion. In course of time, people of deluded understanding began to interpret its tenets variously and started forming parties. They split themselves into opposing camps, each owning to be the sole votaries of the real purport of the ancients' utterances. Then will arise a star who will dive deeper

into the ocean of Wisdom and bring out the pearl of Truth. Some will follow him; others will still strike the discordant note The new Seer will get together a band of followers to propagate his teachings; and these will establish a new religion. And, so the game has gone on for ages!

Besides the scriptural teachings, all religions have had the "sayings" of their prophets. These are also classed under proverbs, though these include other ideas. Those of the proverbs which have such a spiritual background have as much of deep, secret and mystical meaning as the scriptural utterances themselves This makes the real idea which they wish to convey to be misconstrued by posterity; and often some nonsensical notes are sounded in a futile attempt to give a true rendering of this sublime music!

Let us take a few examples from the Tamil literature. There is a beautiful (and amusing as it has become nowadays) proverb which means: "When you see (the) dog, there is no stone; when you see (the) stone, there is no dog". This has come to be regarded as a remark made by some one in a light vein, or at least not in a very serious mood. The proverb is taken to convey what it literally does. A man is passing along the road in a village. Several dogs stroll about him. "What a pity!" he is made to think, "There are so many dogs all about me. How I wish there was a atone near at hand, so that I could enjoy a throw at them!" During a pilgrimage the same man looks at beautiful, well-polished stones lining the banks of the Ganges; then he thinks.

"What a pity, again! Here there are any number of the most lovely stones. But, not a dog to hit them with!" This is the interpretation of the vulgar. Even the serious amongst humanity nowadays will at best interpret it to mean that this proverb merely restates an old idea regarding earthly fortunes Where money is most needed, it is usually absent, where it is already superfluous, it is found in more and more abundance. Few care to stop to think what the proverb really has to convey.

Before we proceed to examine the underlying sense of this proverb let us divert our attention to "God" visa a-vis the world. What is this world and what is God? "Brahma Satyam Jagan Mithya Jeevo Brahmaiva Na-aparah", roared the ancient seers. God alone is Truth; the world does not exist at all, they said. But, we see it!—posed the uninitiated. Yes, we see it as we see a snake in the rope, as we see water in the mirage; as we see silver in the mother-of-pearl. A man comes home from his office, tired and exhausted and as he steps into his house, he feels that he has trodden over a snake He is not able to examine the thing in the darkness In that weakened state, his reasoning fails him. His head reels, he is in the grip of fear. He imagines that he has been badly bitten by this snake He staggers into the house and collapses into the nearest bed. At once a hue and cry! The man has been bitten by the snake. He almost loses consciousness Crowds of people surround his cot Weeping and wailing, praying and prattling; pandemonium prevails in the

house. A seasoned man with flowing grey hairs of wisdom enters and shouts: "leave the way, let me examine the patient." He gets nearer the bed, and calmly examines the man. Unable to detect any signs of snake-bite, he thinks, his hands combing the long beard. "No, this can't be." He is determined! "Let me see," he says: Where did the sanke bite you?" The dying man feebly answers; "Four yards away from the entrance." With a lantern in hand, the old man sets out on his errand. Of course, the sanke if it had bitten him wold not be stationary, still. Exactly, on the spot mentioned by the patient, there was "the snake". But the flash of light has turned it into an old garland of flowers! Triumphantly, with that garland-snake in hand the old man returns to the death-bed and with a sagacious twitch playing on his lips, he exhibits the snake to the astounded audience. "This is, my dear man, the snake that bit you. It has no poison-fangs. So, wake up. Ghange your shirt which is wet with perspiration." The dying man is at once electrified and the pain and fear leave him. Brightly he gets up, embraces his saviour, and bids good-bye to the crowd!

That is what the world is. It is a superimposition on Brahman. In essence, it is not there; at least, as what it seems to be. So long as you see it in darkness, it appears as the snake. Light the lamp of wisdom and in its effulgence, the world, as such, will disappear, and you will perceive the Essence (Brahman) in all Its grandeur. Several Tamil saints have conveyed this idea in very beautiful, and sublime, verses He who sees God, does not perceive the world made up of the five

elements, and he who is engrossed in the play of the elements, is blinded to the vision of God.

To arrive at the real purport of the proverbs, we should know the context in which that proverb took its birth. Only then can we understand the sense which the letters wish to convey.

A sculptor moves around an old temple, with every one of his senses and the mind absorbed in the beauty of the carvings on the walls of the temple. He feels the tail of a cat; ah, how beautiful it is! There, the mouth of the lion with that stone-ball inside! So, he moves from one carving to another. He takes a turn. "Lo! That huge dog! If only it jumps on me! Look at its sharp teeth; and its blood-thirsty tongue flowing out of its mouth! It is looking directly at me. Oh, my God, what am I to do now?" Perplexed, he closes his eyes. One minute passes, two, three, four. Still the dog is hesitant. "Why, probably it is chained." He throws a small stone at it. It does not move. He goes nearer. Still it stands where it was, staring at him all the time. "Why, it does not even wag its tail? Peculiar dog it must be." He goes yet nearer, and touches its tail. His whole body rocks with laughter at his own idiotic behaviour. It is made of stone! Yet, such was the workmanship, the colouring and the art that it actually looks like a live dog. This is what was meant by the poet who said: "When there is the dog, there is no stone, when there is the stone, there is no dog" When you see the dog, there was no idea that it was of stone. When you realise it is made

of stone, the idea of dog vanishes! What a travesty of truth it is to superimpose all sorts of ludicrous ideas on this proverb which conveys the highest truth! When you see the diversity, Unity disappears; and vice versa. When you realise God, world disappears, when you lose yourself in the world, you cannot realise God!

This idea is beautifully expressed in many a couplet in Tamil literature. One says; "The elephant screened the wood, and in the wood disappeared the elephant." It sounds mystic! Take an instance A young child has an elephant made of mango-wood which he got as a present from his fond parent A carpenter is working on the verandah. It runs to him and shows the elephant to him. "See, how big are his legs. Look at his window-like ears. Pooh! The tusks will pierce your chest." It plays with it as if it were an elephant in reality. The carpenter takes the doll in his hand and examines it "Why, child, it is not a good one" "What, my elephant?" "Yes It is made of mango-wood. It will get spoiled-soon." To the carpenter, it is not an elephant; but a piece of wood! Such is the difference in the attitude towards the world between the worldly man and a saint. The worldly man sees the world as a diversity, as a mixture of pleasure and pain, as a conglomeration of objects; the saint perceives the one Hidden Essence which pervades the whole universe, to him it is an "abhasa" of That Existence-Knowledge-Bliss Absolute, Brahman.

II

Now, take another proverb Translated into English, is means "When the 'ooru', is split, things were easy

for the dancer." This word "ooru" is taken to mean "village". There once lived in a village a big zamindar who owned the entire village itself A street-dancer used to visit the place once in a way and get rich presents from the zamindar after a performance of his art. The zamindar died, and his two sons inherited their father's property Naturally, it was divided between the two As happens with most of the South Indian families, they both established their own houses. Now, the street-dancer again visited the village and found the zamindar's household divided between the two brothers. He went to one of the brothers and exhibited his feats He received rich presents from him. He then visited the other brother and gave a performance there also. This brother also gave him rich presents, but found out by and by the value of those given by his brother. Out of sheer vanity, he gave more than his brother did! Thus, whereas the dancer would have got presents only from one zamindar, he was now able to get a lion's share in view of the fact that the family was split into two. This is taken to be the real meaning of the proverb

A moral is usually drawn from the story that families should ever try to remain united; or else some "Third party" would plunder both parties to his own advantage at the expense of both of them! When we understand the real meaning, however, we would merely laugh at such perverted explanations.

An important word in the proverb "ooru" is misunderstood to mean "a village" and a whole parable is

woven round it! If we think for a while, we are sure to arrive at the correct meaning of the whole proverb. The word "ooru" has been borrowed from Sanskrit where it means "thigh".

You are probably aware of the story of Oorvasi's birth. Sage Narayana was performing severe penance in the Himalayas for innumerable years. Indra, who usually gets upset whenever a saint performs penance, wanted to foil Narayana's attempts. He sent many celestial damsels to tempt Sage Narayana They approached him with this end in view They danced, sang, and spread their tempting net over the saint absorbed in his Self. He sensed the mischief; opened his eyes and saw the damasels straining every one of their nerves to disturb him. He smiled at their folly! And as they were looking on, struck his right thigh with his palm. To the bewilderment of the celestials, there arose from that thigh a veritable army of the most bewitching female forms These latter charmed Indra's messengers who fell their victims instantly. They soon forgot all about their mission and remained there itself. Indra waited, and waited. At last, despaired of the return of his missionaries, he sent some of his deputies to find out the cause of their delay. Those Devas, in their turn, were themselves the victims of Sage Narayana's creations. Indra himself came later, found out the facts But for the Sage's grace upon him, Indra would himself have fallen a victim to the lustful looks of these women. Realising his incapacity, Indra at once fell prostrate at Narayana's feet and begged his pardon. Afraid that his own celestials would fade

into insignificance if the Sage's creation were allowed to compete with them, he requested Narayana to withdraw the women that he created The sage at once recalled all the damsels except one to enter his thigh. This one he sent with Indra. She was Urvasi—one who lived in the thigh of Narayana.

That is what "ooru" means. Now, taking this meaning of the word, let us analyse the proverb again. "Because of the separation of the thigh, it was easy for the dancer." The famous story of the Dance of Siva comes before our mind's eye. Parvathi, Lord Siva's consort, challenged her husband to a dance-competition. To establish his supremacy over her, the Lord danced for a long time Parvathi was equally adept. She proved His equal in every respect. At last a queer idea struck him. He raised one of his legs up and danced. No decent woman could do that without losing her chastity and proper demeanour! Parvathi reflected for a moment, and submitted. She acknowledged defeat The proverb reminds us of this Divine Event, "Was it not because the thighs were separated, that victory was easy for the Dancer?"

III

One more to the point.

There is what is commonly agreed to be a funny proverb which taken literally means: "The burning ghat can be known only if (one) has died previously." It is absurd on the face of it. It is not necessary for one to have died previously to know where the dead bodies are burnt One passes by the village burning ghat often

enough to know where it is. Further, one who dies does not know where he is being taken! So it is impossible for a dead man to know the burning ghat.

A proverb connot be without meaning, and the meaning is often hidden in a mystery. This proverb should have its meaning, it cannot be for mere fun

Now, let us probe a little deeper. "Burning Ghat" represents destruction, or that which burns The first part of the proverb literally means "At the death of 'before' and 'after' only .. " We all know that the first thing that asserts itself in man is 'I' the false ego that arrogates to itself the doership of every action. The next is a natural corollary of the first—the idea of "mineness" which spreads its possessive net over a large field and gets the 'I' itself entangled in its meshes! Every one of the saints and seers of India has declared emphatically that unless this false ego is annihilated in toto a man cannot attain salvation. Whatever path he might follow, this is a condition prerequisite to realisation. All the Tamil Saints of South India have trumpeted this Truth in unmistakable terms; and one has chosen to express it in the form of the proverb! "O fool! Only when the first thing (I) and the later thing (mine) die, can you perceive that Ghat of Knowledge which burns ignorance!" What a sublime thought! And, what a tragic mutilation has it suffered by the passage of time and by falling into the hands of unthinking revellers!

May you all understand the real import of the Great Sayings and imbibe it in your every day life!

Om Santi! Santi!! Santi!!!

THE MAHA KUMBHA MELA

The Maha Kumbha Mela is held once in 12 years at Hardwar, Allahabad, Ujjain and Nasik. This is also called Purna Kumbha Mela. The Ardh (half) Kumbha is celebrated 6 years after the Maha Kumbha. There are some fixed days during the period of the Mela for bathing and a bath in the Ganges on those days is considered very sacred and holy. Millions of people assemble here during the sacred Mela Day. Mahavaruni, Navami, Chaturdasi, Amavasya and Poornima are some of the other sacred days during the Mela which lasts for over a month.

Hardwar—Its importance.

Hardwar is situated in the Saharanpur district of the Uttar Pradesh at the Northern end of the Siwalik Hills. These hills are among the most ancient rocks of the world and have yielded many relics of the hoary past. Hardwar is on the Dehra Dun line of the East Indian Railway.

It is described as the holy of holies on the sacred banks of the Ganga. Hardwar occurs often in many Puranic texts. It is known also as Mayapuri and Gangawar. History also reveals many interesting datails about this holy place.

In the third A. D. Pali historians describe Asoka as having engraved 14 edicts in Haripur, identified with

Hardwar. Hieun Tsang, the Chinese traveller who visited India about 630 A. D. wrote about Hardwar as a holy place where lakhs of people had their sacred bath. In 1398 Timur, tht lame, overran Hardwar, but in the second half of the 16th century Akbar made amendments for it by abolishing pilgrim taxes. Akbar drank Ganga water every day from sealed vessels.

Ghulam Kadir, helped by a Hindu Minister, looted and destroyed Hardwar in 1786. Under Raja Ummeth Singh, in about 1801, Gurkhas ruled the town and sold their criminals there for prices ranging from Rs. 15/- to 500/-. Half a century later, Hardwar, became part of Queen Victoria's Empire and was "developed under a policy of religious non-interference."

Ganga and Brahma Kund

In ancient days King Bhagirath of the Ikshwaku line the royal house which Lord Rama belongs to, brought down the Ganga from the Jata (matted locks) of Siva and it was Brahma Kund that the Ganga first touched the earth. The story goes that 60,000 ancestors of King Bhagiratha were reduced to ashes by a Rishi's curse in the nether world, and it was only the waters of Ganga that could bring them back to life King Bhagiratha by the severest type of austerity for years, propitiated Lord Siva and the Ganga who came down to the earth at last to bless the dead princes with life as also to bestow sacredness on coming generations.

It was at Brahma Kund that King Shweta did severe Tapas to propitiate Brahma, the first progenitor who blessed him saying, "This place will be known after me,

and here the trinity Brahma, Vishnu and Siva reside for ever and here Ganga gives humanity the benefit of all the holy waters in India." Not simply for these those lakhs gather there during the Mela at the Brahma Kund. It is to participate in that special sacredness that springs to life at Hardwar once in twelve years on the occasion of the Kumbha Mela.

The most sacred spot in Hardwar is Harkipairi or the Brahma Kund where people have the holy dip. For centuries it continued to be a very sacred spot of religious and spiritual importance. The evening Arati at Hari-ki-pairi is a lovely sight, when devotees send floating down the stream hundreds of lamps.

The main current of the Ganga flows by the side of a blue mountain and is popularly known as the Neeladhara or the blue current. A bath in this main stream, at the Kankhal ghat ends all future births and takes the soul to heaven. Kankhal two miles from Hardwar is the place where Daksha Prajapathi performed his famous Yajna. Around Hardwar there are a number of old temples on high hill tops, like Mansa Devi and Chandi Devi temples. There are many Dharmasalas at Hardwar where pilgrims can stay.

Origin and glory of Kumbha Mela

Once in days of Yore the Devas and the Asuras desirous of partaking the Immortal Nectar churned the ocean named Ksheerodhi with the help of Lord Vishnu. Mandarachala mountain was the churning rod. Vasuki, the king of serpents accepted to be the rope for churning the ocean. As a result of the churning 14 divine things

came out of the ocean: and one among them was the nectar. The nectar was preserved in a golden pot (Kumbhā or Kalasa). Jayanta, the son of Indra the King of Gods, took the nectar pot and ran away to save it from the demons. When Sukracharya (preceptor of the demons) came to know of this, he told the demons and they chased Jayanta. In the chase and tussle that ensued 12 days passed.

Wherever the demons overtook Jayanta and tried to drink the nectar in all such places Jupiter, Moon, Sun and Saturn saved the nectar from falling into the hands of the demons. Yet the nectar fell down in different places. The places where the nectar dropped down are Hardwar, Ujjain, Nasik and Allahabad. In these places the Kumbha Mela is conducted.

Lord Vishnu appeared and brought peace to one and all by distributing the nectar to deserving people. The Mela comes once in 12 years equivalent to 12 days of the Devas.

When the Jupiter comes to Kumbha Rasi and Sun enters the Mesha Rasi then Kumbha Yoga takes place at Hardwar. This happens once in twelve years

When Sun enters the Makara Rasi and Jupiter in Mesha Rashi then Kumbha Yoga occurs in Prayag (Allahabad). When the sun enters the Tularasi, when moon and Jupiter happen to be together on Amavasya then is the holy Kumbha at Ujjain.

Those who take bath during the Kumbha Parva in the above places derive great benefits Vishnu Purana says, "A bath in the Ganges on the Kumbha day will give the spiritual benefits of one - lac of Pradakshina

around the earth." A bath in the Ganges during Kumbha is equal to performance of an Asvamedha sacrifice or giving away in charity one lac of cows. One Kumbha bath is equal to thousand baths in Kartik month and one hundred baths in Magh and one crore baths in Vaisakhi month.

Purpose of the Mela

In olden days Kumbha Melas were started for the moral and spiritual uplift of the people. Many Mahatmas, sages, Yogins and spiritual preceptors who were practising Tapas and silent meditation in the caves of the Himalyas and forests assembled in these places during Kumbha Mela days for imparting spiritual instructions to the thirsting aspirants and householders. There was not much noise in these days. People went with Sraddha and Bhav to have Darshan of these Mahatmas and to imbibe the teachings of those highly elevated souls. Religious classes were held, Kathas and discourses were conducted and lectures were delivered by great men of practical experience Real sincere aspirants were initiated into the mysteries of Yoga and Kaivalya

Power of congregational prayer

There is always a mysterious force and power in the collective performance of any act. The efficiency of a Mantra chanted alone is multiplied a hundredfold when articulated enmass by a huge congregation The mighty car of Jagannath, difficult even for elephants to move, rolls down the street at the united pull of a crowd of devotees. Even so the thought currents of millions

upon millions of faithful devotees by constantly associating through centuries the idea of sanctity and spirituality with particular shrines, places and rivers of this land have created in the latter positive atmosphere of the most powerful spiritualising vibration. When visited with a receptive attitude, even at normal times, such places at once elevate our beings, fill our minds with pure Sattvic feelings and eradicate all impure tendencies. More so, upon special occasions the favourable conjunction of planets adding to this power when countless devotees gather at a given spot with a uniform pious and devoted attitude, a unique spiritual power pervades the whole place.

Lakhs from all over India assemble at this place of pilgrimage to take advantage of the bath in the sacred Ganges at the auspicious moment. Melas and like religious gatherings are specifically meant for the spiritual uplift of the people, When a person has not the leisure to undergo a prolonged course of oral treatment the wise physician gives him a short course of powerful injections with concentrated extracts. This vivifies the person immediately. Similar is the purpose behind attending such occasions whereby thousands who are immersed in secluar avocations throughout the year are quickly spiritualised by the subtle Divine presence that permeates the entire place at this time

Mela Now.

What do you find in these days? There will be Bhandara (feasts) everywhere. People are attempting to amass wealth in a variety of ways. They are trying

their level best to become rich in a very short time. The sanctity of the functions has vanished. The real spirit is gone. It has become a mere fair. Real, silent Mahatmas do not wish to attend the Mela. The Kumbha Mela or the All-India Religious Conference of a magnanimous sublime nature of yore wherein Rishis, sages and Yogins assembled to exchange their thoughts and spiritual experiences and to disseminate spiritual knowledge to the aspirants and householders at large has now degenerated into a big "*Tamasha*" or a big fair with tumultous noise, uproar and merry making. Nowadays there is not much to be seen in the Kumbha Mela except some crowd, noise, dirt, filth, quarrels and fights. The Government has built a separate police station with a reserve police for this purpose. There are many post offices, telegraph offices, and ration depots specially arranged. No religious propaganda can be done. People's minds get restless and agitated in the enormous crowd. They have to wander amidsts all sorts of people and spend sleepless nights with poor accommodation. They undergo a lot of trouble through infectious diseases that are common in all the crowded places. People enjoy some show, colour, sound, blows and then return home with nothing substantial after spending

To the shop-keepers and hawkers the Mela is a time for making profit. For tricksters and charlatans it is a fertile field for swindling the gullible public and filling their own pockets. To the permanent residents it is a time of great confusion when their peace is disturbed and their systematic routine life is rudely upset. Pleasure lovers and pickpockets find in it scope to ply their shabby profession. To the authorities it is a headache with the constant round of vigilance and control over unruly crowds. Even so for the sincere and earnest Sadhakas and eager selfless Mahatmas it is a God-given opportunity to respectively receive and to give the precious knowledge of Self. Thus what you derive out of it depends largely on the state and attitude of mind with which you attend the Mela and also the way in which you spend your time in the Mela.

Make the best use of Mela.

Though the place may be filled with many sorts of people, yet there are some highly advanced spiritual souls, Mandaleswars and learned Pundits of the Sanatana Dharma Sabha, who untiringly work and clear the doubts of all aspirants and guide them in the spiritual path They work for the spiritual good of the public. Again in some silent corners you will find some great Virakta Mahatmas and Tyagis. You must hunt out such great souls among the Sadhus, Sannyasins, Yogis and Naga Babas. They will guide you in the right path Have Darshan of such Mahatmas and get spiritual instructions. Then you will be spiritually benefitted

To take full advantage and derive maximum benefit at these times you must come to the place as a devotee and a pilgrim. You must leave behind all your wealth Abhiman, status Abhiman, caste Abhiman and Babu Abhiman Maintain a receptive attitude of the mind Feel that you visit the Divine Presence. Learn to feel the sense of Advaitic equality by moving freely in high and low. Try to behold the Virat form of the Lord in the huge multitude that is present there. Be prepared to endure little hardships and petty inconveniences that are bound to occur. Good and bad are co-existent everywhere. Therefore resolve to see the good and receive the good that you see in the place.

Do not approach with a critical fault-finding mind. Where religious discourses and Upadeshas are given receive them readily. Do not look to the person who gives it. Though there might be all sorts of people yet among them you will find highly advanced, virtuous, spiritual souls also. Do not allow your mind to become distracted and restless by the enormous crowd. Have a definite programme of Sadhana. Do plenty of Japa. Study Gita, Upanishads Ramayana and Bhagavat. Have Satsang with Mahatmas. Observe Mouna. Do plenty of charity. Serve Sadhus and Mahatmas Approach them with Bhakti and fruits in hand. Pray for spiritual instructions.

When you come to Hardwar for the Kumbha Mela, make it a point to finish some lacs of Japa during these days. Observe Anusthan. Japa done in holy places on such occasions will have marvellous influence and

bestow on you spiritual benefits. For 15 or 30 days observe Anusthana. Take milk and fruits only. Do not wander hither and thither. You will grow wonderfully by silent rigid Sadhana. Serve and help the sick persons. There is a very good opportunity for you to do Niskama Karma Yoga Such kind of spiritual Sadhana must be practised during the Mela which comes once in 12 years. Generally pilgrimages should be performed with the above discipline. Every year people go to Rishikesh and Hardwar, Badrinath and other places. They should all observe the above discipline and then only they would derive the benefits of performing Yatra or pilgrimage.

How to judge a Mahatma

As there is abundant free food for Sadhus and Sannyasins, beggars in orange-robes flock in countless numbers to have an easy comfortable living for six months. Money is simply wasted. Worldly people are deceived. They are not able to find out real spiritual souls. Systematic organised religious preaching must be done. Then the Kumbha Mela will become a blessing to humanity at large.

Worldly people nowadays entertain foolish ideas about a Mahatma. To deceive them and amass wealth, many people put on gerrua cloth, grow Jata and beards, and young boys and young men throw away their clothes and kowpeen and walk naked in the midst of householders and pose for big Jitendriya Yogis. Many learned men waste their precious time in unnessary discussions and sectarian quarrels and pass for

Jivanmuktas. People should not be carried away by the external appearances. They take a physically nude Sadhu for a great Mahatma in the beginning. After a close contact, they lose faith in him. What is wanted s mental nudity, i e., complete eradication of Vasanas, egoism, etc. Oh dear friends! do not be decieved by appearances. You cannot study a Mahatma by a simple casual talk for a day or two. You must closely live with him if you want to have a correct inference.

Grihasthis should not put so many questions as to the previous name, caste, creed, qualifications, age, etc., of Sannyasins They can talk only on philosophical points with a view to clear doubts Then and then alone they can be benefited by Satsanga of Mahatmas. Satsanga is the easiest and quickest means to change the worldly mind towards the spiritual path and to overhaul thoroughly the vicious and wrong Samskaras. Live in the company of wise Sadhus. The company itself is the spiritual education. Serve them with Bhakti and Sraddha Attend to their wants Get Upadesh from them. Then you will have spiritual growth.

May God bless you with more energy to do real, sustained solid Sadhana! May God bestow on you joy, peace, bliss and Immortality!

Om Shanti! Shanti!! Shanti!!!

WAKE UP O! MAN

Oh, This is a very beautiful world with gardens,

Picturesque landscape, beautiful wife, wealth,

Car, bungalow, tea, coffee, cocoa, laddus, rasagullas,

Intelligent I. A. S. sons and M.B. B. S. daughters.

O! Man, have you analysed all your experiences?

These are your experiences - Pain, sorrow, misery,
disease, old age and death,

Momentary excitement, momentary sensations of
flesh,

Momentary itching and scratching of nerves,
senses and mind.

But the experience of a life of meditation,
dispassion and renunciation,

Is freedom, perfection, independence, Supreme
Peace and Immortal Bliss.

Now at least wake up, O! Man, and realise your
real essential divine nature.

STORY OF SWAMI SIVANANDA

Sivananda —The One World Teacher: In Sivananda —The One World Teacher, Mr. K. A. Tawker, narrates in a striking and succinct manner the story of the gradual evolution and development of the personality of Sivananda from medical practitioner to Himalayan Yog depicting the different stages, turns and patterns of personality in a correct yet colourful manner. Though India had once been a land of mystics and metaphysicians, yogis and spiritualistic seers endowed with knowledge of the past, present and future, such spiritualistic personalities could now be counted on one's fingers. The reason is not far to seek. This is the age of Kali. Scepticisms and gross materialism are sure to envelop the world as time advances In the increasingly decadent age, it must be a matter for gratification that gifted persons like Swami Sivananda who have made a close and systematic study of the theory of Yoga and who have gone through the strenuous programmes of psycho-physical practices are doing their best to keep the ancient and promothean flame of ancient culture, spirituality and philosophy burning brilliantly.

Dr. R. Nagaraja Sharma, M. A., Ph. D.,
The Astrological Magazine,
Bangalore.

Swamiji has a great drawing power. It is not possible for one to describe Sri Swamiji and his divine qualities.

We can experience him. We must all carry Swamiji's message from door to door. Then only can there be peace in the world.

Sri S. L. Dhar, I. C S.,
Commissioner for Lucknow and Fyzabad Divisions.
Fyzabad.

I thank you very much for your letters and also for the bundle of most interesting books you have sent me

I have not had the time yet to read any of them, but I have had a quick glance through "Words of Ancient Wisdom". It is a very well-got up book. That is the very kind of book I was thinking of getting up too.

In regard to your ideas of disseminating the ideologies of life such as truthfulness, honesty, moral integrity etc, I fully agree with you. It has got to be talked very seriously on the lines you have indicated in your letter. I do hope you will be able to persuade our educational authorities to accept your method of bringing up our children in this very important matter.

It was great joy meeting you in my house the other day, brief though the meeting was. It gave me infinite pleasure to talk to you. I only wish we had a little longer together to have discussed quite a few other matters uppermost in my mind in regard to our obligation to the youth of our country and the future of our land. However, I hope it is a pleasure deferred. I will do my best to pay a visit to Rishikesh some time later

May God keep you in good health for years to come to enable you to guide the people of our country to be-

come human beings worthy of the great name of our country.

—Commander-in-Chief, Sri K. N. Cariappa,
New Delhi.

Swamiji is a Yogi He has translated his philosophy of life into action Therefore, when he speaks, he does not merely speak from the intellect, but he speaks from his own direct experience.

Swamiji has given us the fundamental truths in a very simple and beautiful manner. His message is that, engrossed in our worldly duties, we must always remember the undercurrent of divine life. We should realise Brahman in every-day life. That is the message he has given us today I am sure that we shall carry this message in our heart of hearts and put it into our daily practice.

—Sri Rohit Mehta, Secretary,
Theosophical Society of India,
Banaras.

Swami Sivananda represents all that is best in our ancient culture.

—The Vice-Chancellor,
Patna University, Patna.

I have just received in good condition four attractive books inscribed with your name as a gift to me "Bhagavat Gita" "Health and Long Life", "What Becomes to the Soul After Death", and "Health and Happiness". It

happens that soon I shall be leading a discussion of the Gita in my class, in living-religions, and I shall be happy to note your comments on crucial passages. The book on the Soul after death answers a lot of questions in my mind, and I am grateful for this fact.

—Raymon F. Piper, Ph. D.,
Department of Philosophy,
Syracuse University, New York.

The Yatra (All-India Tour) had set in operation subtle but powerful spiritual forces everywhere. His Holiness has drawn like a magnet all hearts to himself.

—Jnana Bhaskara Dewan Bahadur K S.
Ramaswami Sastry,
Retd. Dt. and Sessions Judge, Madras.

Srimad Bhagavad Gita: (Text, meaning, notes and Commentary).

This explanatory commentary on the Gita by Swami Sivananda is extremely illuminating even to the lay reader and in its power to impart light ranks with those by Lokamanya Tilak and Pt. Satvalekar. The lucid textual translation as well as the general commentary brings out in full the original. It is indeed befitting that a Yogi like Swamiji should explain to us the one and only path of Absolution shown by the Lord

A book worth treasuring.

—ORGANISER,
New Delhi. 16/10/50

Vairagya Mala: Only from the pen of a renouncing monk can such lines flow. The small book of 64 poems

on every page rings with the ancient call of renunciation. It also exposes the hollowness of a body-bound life Truly this may be said to be an elaborate commentary on Bhartrihari's famous line that "Renunciation alone is one's refuge as all else is fraught with fear". This will be a nice vade-mecum for an aspirant.

—VEDANTA KESARI,
Madras. Oct, 1950.

I feel so happy, rich and complete. Swamiji has brought so much joy, love and music, too His Divine music is still ringing in my ears, vibrating in the hall, nay joining the waves of the ocean, in chanting the sacred syllable OM

—His Holiness Swami Omkar,
The Mission of Peace, Waltair.

You are today in our midst as an Ambassador of Love, Peace and Harmony and a Harbinger of a New Era Having found everlasting peace within, you have been, for over two decades preaching to the four corners of the world, to the quarrelling nations and sectarian religions the real path to true Peace and Blessedness.

We are happy to learn that in your earlier secular life as a Doctor of Medicine which you practised for twelve years, you had been a unique example to that noble profession and added fame and lustre by serving suffering humanity, both rich and poor, with no thought of life or reward We are particularly delighted to note that even after renouncing it for a higher and noble mission in life—that of Spiritual Guide to countless pilgrims on

the path to the Abode of Bliss—you have been devoted to the deal of selfless service.

May your Holiness be blessed with vigorous health and long life to continue your noble mission in life and this is our fervent prayer.

—Mayor and the Members of the Colombo
Municipal Council, Colombo,
12th Oct. 1950.

There are no words adequate enough to express my appreciation of Sri Guru's translation and commentary of Sri Gita.

I do hope Sri Guru is not over-doing things, going on tour and the like. His body is not so young as it used to be, and thousands of people cannot afford to lose their inspiration and guide.

It has been the glory of Sri Sadguru Sivananda to restore the balance, between Bhakti and Vedanta, to lay repeated emphasis on the all-important Yoga of Synthesis, of Jnana, Bhakti and Karma, and to point out their interdependence. The Divine Life Society, has become the concrete manifestation of Swamiji's Teachings. Ishwara Himself is working here. A monk who started to teach His Doctrines with nothing else than the rags, He stood up in, and who now runs an Ashram, writes heaps of books, is a doctor, in fact all things unto all men, is verily an incarnation of God Himself. I honestly do not think that there is anything He cannot do, or know

Sri Swamiji is a golden flower in the Great Vedic Tradition, a Tradition which is even more strongly sunk into its huge foundations, a tradition which will never, can never die out When I refer to word 'Tradition', I mean the "Sanathana Dharma".

—Sri Denys Gray, Sussex.

Health And Long Life:

As the Swami was in *Purvasrama* a qualified doctor of several years' standing, this book, the outcome of his experience as a doctor and as a student of Yogic sadhana, no wonder contains sound maxims as to how to attain perfect health. The book is especially written for a poor country like India by the perusal of which one can get rid of ill-health and attain sound health by inexpensive methods and remedies In this book he has given hints how to overcome disease and attain health by means of Yoga, physical exercises including Suryanamaskaras, naturopathy including hydropathy, massage and homeopathy. He lays stress on the attainment of peace of mind as being a pre-requisite for conquest of disease and maintenance of health. The Swamiji's desire, as shown by this alone, seems to be that his fellow-men should raise themselves mentally and spiritually and this is possible only if the body is healthy and free from disease. He has also had in his mind the extreme poverty of most of his countrymen and the high cost of allopathic treatment in general. These considerations seemed to have moved him to write this book in which he stresses the importance of a contented mind rising above all the turmoils of the worldly life and in tune with Nature and God.

He has also expounded all methods of cheap but effective means of overcoming disease and maintaining perfect health by natural methods. Like all other books of his on manifold subjects this book makes people, who read it just for the fun of reading it, ponder over the contents of the book and translate the maxims given there into practical life. This book will give information on many points, not only to laymen but also to professionals.

—"THE HINDU" MADRAS.
17th Sept. '50.,

My most beloved Swamiji, you visited Madras after a long interval. It was all happiness unto my humble self. I attended all your lectures. You came, you stirred Madras City and you left. We are all immensely indebted unto you.

—Swami Rajeswaranandaji Maharaj,
Madras.

It was a great source of inspiration and solace to us all that Sri Swamiji Maharaj visited Hyderabad. I convey my personal indebtedness and profound gratitude to His Holiness for his visit.

—Sri M. S. Doraiswamy,
Dean of the Faculty of Arts,
Osmania University, Hyderabad, Dn.

Swamiji represents the spiritual life, a life of peace, of joy, of serenity, of service and of love of humanity. He is spreading this gospel through ceaseless writings. He is not only writing books and giving lectures, not only

preaching, but he is thinking of peace. He is one of the great souls who have lived in India and have from time to time brought back the old and forgotten notion that spiritual greatness is real greatness, and that spiritual life is the only way to peace. He has combined in himself the life of a Jnani, the role of a Bhakta and the life of a Karma Yogi, too, He does not feel that he is great. I have visited his Ashram and I can assert this boldly. If you go to his Ashram, you will find how he works, how he welcomes us, how he behaves, all through without being in the least proud of himself. How affectionate he is! You will never feel that he knows that he is a great man. Truly great men do not feel they are great He has lived a life of selflessness and of service. In his pcoivashram he belonged to a service whose motto is service—the medical profession. He is still a doctor. He still gives medicines. He still treats patients. He treats not only physical patients, he treats mental cases also. Every one who goes to him feels mentally uplifted and when he returns he takes to another type of life altogether, a more ordered life. Swamiji is a spiritual doctor Those who come in contact with him become rejuvenated. They adopt a new set of values."

—Dr. B L. Atreya, M.A., Ph.D , D. Litt.,
Banaras Hindu University, Banaras.

I have prayed for the success of your Tour. I am sure the *Voice of your Holiness* will dispel the gloom of materialism in Holy Bharat. Long live our Beloved Siva. Jaya to our Holy Siva.

—His Holiness Bodharanya, alias Dr. Hari
Prasad Sastri, Shanti Sadan, LONDON.

I thank you for the book you recently sent me. I shall review them in the next list which I am sending early in the International Institute of Philosophie, Paris. Sri Shanker Narayan your disciple comes to me every Sunday for helping me in review-writing of your books. I find the book "Women's Light and Guide" very interesting. You are doing very valuable service to Yoga in particular; Indian Philosophy, Culture in general by starting branches in European and American countries. Many generations of Indians will for ever remain grateful to you for this divine Service Only Siddhas like you can take the lead in initiating women in Yoga.

—D.G. Loundhey, M.A. Phd. (Leipzig)
Congress Nagar.

I had an unexpected unique opportunity of seeing with my mortal eyes the lotus feet of Sri Swamiji in Hyderabad. I had an honour of submitting an Address in English and a newly composed Shloka in Sanskrit containing acrostics Shi-Va-Nan-Da in it. But unfortunately I could not get even one minute to have a talk with him, though I tried my level best.

I am not doing well. I did not get any pension for the service rendered by me in Gadwal. I wanted to read some passages from Sivananda Digvijaya though it is incomplete in the presence of Sri Swamiji.

I will try my best to complete the book and send it to you.

I hope you will put this letter on the feet of Swamiji.

—Gunde Rao Harkare,
Ex-Sessions Judge,
Shalibanda, Hyderabad Deccan.

I am happy to hear that Swami Sivanandji is going to visit Bombay. It is people like him who will be able to restore the fast disappearing reverence for Dharma in the minds of the young नियतं and सततं कुरु कर्म त्वं is his motto and also अनासक्ति. I send my respectful homage.

(Sd) B.G. Kher
Chief Minister, Bombay

In order to be able to transvaluate the current values of life I hope the citizens of Bombay might avail themselves of the opportunity to hear Sri Swami Sivanandji of Rishikesh who has written good books on our ancient civilization and culture

(Sd) Morarji Desai
Home and Revenue Minister, Bombay.

From whatever I have been able to read in the works written by him and able to gather from the reports about him given to me by those who have been in close contact with him, I am inclined to hold that Swami Sivanandji is one of the few spiritual leaders living in the country. He has gathered round him a circle of staunch devotees, not only at Rishikesh but at various centres all over India and even outside Now he is thinking of going on pilgrimage to Rameshwar and in the course of that

pilgrimage wants to sanctify various places by his august presence. I am sure his tour will be a great impetus to those workers who are carrying on the activities of propagating his teachings silently in the country. These centres will grow in strength and usefulness also by the encouragement they will receive by his presence during the tour I conclude with my humble salutations to Swamiji.

(Sd.) M.S. Aney,
Governor of Bihar

It should indeed be a matter of gratification for the people in general and his admirers and followers in particular that Swami Sivanandaji, after years of seclusion and Tapascharya has undertaken a country-wide tour to propagate in person his message of peace and happiness based on the unity of all religions and universal brotherhood. Unlike most of those who retire to Himalayas in quest of Truth and Peace, he has continued to serve his less fortunate brethren by sharing with them the fruits of his Tapa, by revealing secrets of Hindu Philosophy in a language intelligible to the common man, by writing and publishing scores of books on different aspects of Yoga and Sanatan Dharma and lastly by founding the Divine Life Society and setting up its branches all over India, for the practical training and congregational Sadhana of his numerous disciples and fellowmen It can truly be said of Swami Sivananda that he has been working with the whole of his heart and soul for the spiritual advancement of his fellow beings and he has dedicated his whole life to this sacred mission. He has succeeded in his mission to a large

extent which is borne out by the large number of testimonies from people all over the world belonging to different classes of society and holding varying positions in life.

I am sure Swamiji's present Yatra will go a long way to consolidate and further expand the good work which is being carried on under his inspiration and guidance

(Sd.) Mohanlal Saxena
Ex-Minister Rehabilitation
Govt. of India.

Sparks of the Divine Blaze,

Congratulations to you on the good work you are carrying on. Every soul lit up with your light helps in dispelling the darkness of Tamas which in the form of hatred, envy, jealousy, cruelty and other tendencies now degrade, divide and disgrace large groups in our internal and external affairs. More light, more love, more friendship, more brother-hood is the urgent need of the hour It is by divine grace that His Holiness Sri Sivananda Swamiji has started a large number of Divine Life Societies in all parts of the country to carry on this very holy work of not merely ensuring the smooth working of civilization but also the all important work of enabling men everywhere to realise the Divine and enjoy Supreme Bliss

His self-sacrificing labours are already great in this direction and to make them more successful, he has started on All India Desa Sanchara; and Bombay like Madras will have the thrill of his personal presence and direct contact. And the best way of showing gratitude

to His Holiness, is to bring as many as possible to meet him and derive the fullest benefit of his magnetic contact and inspiring Upadesa.

Wishing your Society a long period of increasing and meritorious work, I close this message.

(Sd) B.V. Narasimhaswamy
President, All India Sai Samaj.

Bombay, though a premier city of India, is pre-eminently a city of commerce. In these days of economic depression and moral degeneration which have conspired to make the people drift farther and farther away from the moorings of moral and spiritual life, the visit of a monk to this city, from the feet of the Himalayas would, it is expected, be as welcome as a fine shower after a long spell of hot and dry weather.

May the Almighty inspire the thirsty ones of Bombay to make the most of this occasion.

(Sd) Swami Sambuddhananda
President,
Ramakrishna Mission Ashram.

I am very happy to find in you, the greatest Yogi of the whole world. I am very glad to have the occasion to get and read your wonderful books and I admire you I read many books from other authors about Yoga and nobody writes so practically and excellently as you Excuse my dear and holy Master, that I pray you now again to send me further some of your beautiful books

about Yoga. I have the most interest in these books of yours:

—Frant Bardon,
Czechoslovakia, EUROPE

In my search for Indian Spirituality alive, I came across a great soul, and a spontaneous friendship was born in an auspicious hour, blessed by the fragrance of white jasmine flowers, destined to grow into more than a personal affair. Sometimes I feel that I would truly understand India, if I would only understand Swamiji Nobody else seems to hold so many facets, lights and riddles, as Swamiji in his manifold character.

—Dr. Frederic Speigelburg,
Stanford University, CALIFORNIA

Please send me some current books of yours so that I may not be won by passions. I have been always successful in my life under your grace uptill now and I hope that the same will be going on as before.

—Sri. Chiranjit Lal,
Lahore

It is only my Gurudev's blessings and love with Kripa that can raise my soul to the utmost height of spirituality. He has a miraculous power to change anybody into a good and pious soul. This is my firm conviction. I am feeling His Kripa always and I am much obliged to His Holiness, the Saviour of many souls of this mundane wold.

—Sri Durga Saran Lal,
Hasua.

I enjoy the Divine Life Magazine very much.

—Sri Tony Alston,
Oxford, England.

We have had a very tiring time throughout, but your inspiring books and spiritual instructions, which are my best friends were ever near me to help me along the difficult path.

—Lilian Shamash
California.

Concentration and Meditation—It is a wonderful book with practical hints and illuminating ideas and helpful suggestions.

—Sri Swami Omkarji,
Shanti Ashram,
Waltair.

I know that you are helping me and the photo of yours is always in front of me. There is no day past when I did not light the candle and place it before your picture in my meditation room and pray to God for your health and long life.

—Sri J. Milster,
Bombay.

In moments of sorrow and sufferings a study of your writings is a great solace to us all.

—Sri V. K. Sundaram,
Perambur, Madras.

Lord Siva and His worship—Swami Sivananda who has given us many books on Hindu Spiritual subjects gives us yet another on Siva. This is a detailed book of nearly 400 pages in which the full knowledge of the author on Siva has been adequately given out. The author reveals himself as a great scholar of Philosophy and Saivites would love to get this book and delight themselves. Indeed this is a book of Encyclopaedia on Saivism.

—The WHIP,
Calcutta.

Concentration and meditation,—There must be few aspirants to the spiritual path in India to day, who have not some time taken up a book by this well-known writer on Yoga. His vivid, lucid style, the breezy enthusiasm that breathes that every one of the 400 pages of this work provide just that tonic which the young seeker to self-realisation needs in the hard early days of his practice. The book seems rather to be the fruit of personal talks to his disciples. Those who know Swamiji's many books will not need to be reminded now of his wide tolerance, his vivid grasp of the difficulties that arise in the pilgrim's way and of the many remedies for overcoming them. We have them all here. In the simplest language, Swamiji tells you just how to choose your environment, your mode of meditation. He speaks of the advantages of seclusion and its dangers for the unprepared, of the waste of company and gossip, which [illegible] the draining of spiritual power, of the [illegible] from when success has crowned your steady

practice Nor does he confine himself to Advaitic-realisation; his path leads equally to the blissful vision of the Supreme in personal form, as Krishna, Shiva, Devi, or the Christ. The sanity, the balance, the wise commonsense of his method join with a knowledge of what the ancient books have taught, to make this a useful manual for those who seek God along any one of the roads taught in the Indian traditions

—The Theosophist,
Madras.

Although I visited so many places I did not get peace of mind. It was your Holy Ananda Kutir where I enjoyed perfect calmness You were very kind towards me. I was very fortunate to have Satsang with you for a few weeks. I always remember the alluring kirtan, your melodious, sweet and heavenly voice which thrilled us with bliss and ecstasy. You are surely an embodiment of bliss and ocean of mercy.

—Sri Uma Kant Sukla,
Hajipur.

The path of Godliness has always been the great attraction to me This spirit was infused into me by His Holiness Swami Sivanandaji whom I had seen personally sometime in 1935. Impresaed by the latest publication of his 60th anniversary in the 'Leader' I keenly feel that I should put myself under his training and become a true disciple

—Sri H. S. Lall,
Timapore.

THE VOICE OF THE NATION

Messages of Good Will received on the occasion of the All-India Tour of Sri Swami Sivanandaji.

I welcome this Paryatan under your venerable self The demise of Shri Ramana Maharishi creates a gap which must be filled in, not that these events are consecutive but that accident or call it providence, provides it to be so. I wish your Mission all success

Sri B. Pattabhi Sitaramiah,
President, Indian National Congress.

Sadhus and Sannyasis have always been undertaking such journeys in the past. They are calculated to do much good.

—Dr. Sampurnanand, D. Litt , Minister
for Finance & Labour, (U.P.)

As a Teacher of the Vedantic School of thought, coupled with Yoga belonging to it, his out-put of literature thereon is enormous even as his followers are many. Quite apart from personal preference and predilictions, our admiration for his indefatigable energy, organising capacity, charitable disposition, one-pointed devotion, spiritual earnestness and all those qualities that go to make the saintly Teacher he is, is second to none, A very warm reception awaits him here, even as the spiritual benefits, the devotees are bound to receive, should be plentiful.

Sri T. M. Janardhan B.A.,
Editor, Shuddha Dharma, Madras.

We invite the renowned Swamiji to visit this University during his ensuing All-India Tour and give the

staff and students of the University an opportunity to contact him and receive his blessings.

—Annamalai University, South India.

I wish success in your attempt of dissemination of knowledge amongst the common mass of men and women.

—Shri Morarji Desai,
Minister for Home and Revenue, Bombay.

The idea of an All-India Tour for dissemination of spiritual knowledge and to impress the value of practical Sadhana is commendable. This will give good impetus to the work of the Divine Life Society. It will also give a golden opportunity to various people desirous of visiting the Holy places in India in excellent company and healthy surroundings

—Dr. Het Ram Aggarwal, M.D. Amritsar.

The Adhyatmic Army of the Ashram under the able guidance of a towering personality like thy venerable self is sure to play a great part in the future civilisation of mankind. You have taken the right step in the present turmoil of the world and it is indeed a silver-lining of hope for the future.

—Sri N. C Ghosh, M.A., Calcutta.

You have been doing what no Sannyasi in India has ever done. A great deal of religious awakening is due entirely to your selfless efforts. One could see that you have been devoting all your time, attention and resources for the uplift of orphan humanity. I shall consider it

a great privilege if I can do anything to make your Yatra as successful as possible.

—Dr. Mohd Hafiz Syed, M.A , D.Litt ,
Allahabad University.

There cannot be better practical method to awaken the lethargic millions than your visit to the whole of Bharat Varsh, spreading Peace and Goodwill, disseminating Divine Knowledge, fostering unity of Religions and reviving the ancient Yogic culture

—Dr. C B Lall Dina, Banaras.

H H. Sri Swami Sivanandaji is the head of a world-wide organisation and has rendered inestimable service in the social and religious fields during the last 25 years. The propaganda tour will be of great service to the public as it will include Conferences, lectures, Sat-Sang, Free Medical Relief

—Sri D C Desai, BE. IRSE ,
Govt. Inspector of Railways.

I am delighted to hear of the Yatra Mandali In 1938 I thought of a spiritual delegation led by a saint and I see it being realised now. It will do the greatest good to the country like the Dandi March of Mahatma Gandhi

—Sri K S Venkataramani, Advocate,
Kaveripatnam.

Right from the Vice-Chancellor of the Calcutta University to the common student, all have become extremely interested in the divine activities of Ananda

Kutir I have spoken to the University authorities about the spiritual vibrations of Sivanandashram Dr. M. M. Bhattacharjee, M.A. B L , Ph.D, Vice President of British Council, Calcutta, has asked me to invite the Mandali for holding a Spiritual Conference here. I am sure that Calcutta will be taken by a storm and maximum spiritual good can be turned out.

—Sri N. C. Ghosh, M.A., Calcutta.

This is a grand idea, unprecedented and unique, giving a chance to thousands of thirsty aspirants to hear and have Darshan of the Sage of Ananda Kutir. For dissemination of knowledge, the Mission is very dear to the heart of Sri Swamiji Maharaj.

—Sri Vasudeva, Calcutta.

After continued distress over a decade due to political troubles in the state, the people of this country in general desire for a change of heart and this boon is sure to be bestowed by the personal contact with the spiritual force of Sri Swamiji. We pray that the Mandali will visit Hyderabad.

Sri C Gopal Reddy, Himatnagar.

Kindly do not forget Patna when you are making the Programme of His Holiness to Rameswaram This will be a boon to us and to the city as a whole. I fervently hope that your Holiness grants this request, consideration of which may make us as happy as letters from your divine pen always do.

—Sri A. K Sinha,
Inspector-General of Police (Retd.) Patna

The publicity given through "My Magazine" for Spiritual Lessons during the last two decades has created thousands of followers. It is highly gratifying to note that the Revered Swami, the Splendour of Rishikesh, is taking the trouble of undertaking an extensive tour to uplift humanity by a personal contact with aspirants. Indeed a rare opportunity and a real boon extended to the people of the south.

—Sri P. K. Vinayagam,
Proprietor, My Magazine, Madras.

While people in far off lands have derived incalculable spiritual benefits, it is a pity many in South India are not lucky enough to have a Darshan of the Master so far. Glory to the Swami for graciously remembering the South (the place of his birth) at least once after the long 30 years. The holy visit will sanctify the land and elevate the masses.

—Mrs. Annapoorna, Tinnevelly.

By the All-India Yatra, thousands of aspirants all over the country are blessed It is to purify several souls and elevate many that this Yatra is specially intended.

—Sri P. Ramalingeswara Rao, B A , B L.
Advocate, Kovvur.

ON
SWAMI SIVANANDA'S
WRITINGS

SIVANANDA LITERATURE

BY

Dr. R. Naga Raja Sarma, M A, Ph D.,

While the world is to-day pathologically nervous and practically paralysed by the fear-complex generated by the startling revelation that Russia too has not merely the secret of theory of the Atom-Bomb but, a stock of actual engines of destruction, and when America hitherto belived to be the monopolist of Atom-weapons is increasing and augmenting her defences, and above all, when India, willy-nilly, notwithstanding her freedom is being drawn into the eddying whirlpool of international clashes and contacts, cupidities and conflicts, it must be refreshing to turn for a while from the ugly and contaminating machinations of the mundane transactions and affairs of the world to some serene spiritual contemplation of the work accomplished by Swami Sivananda, who as Founder of the Divine Life Society and an ardent advocate of the Vedanta truths and doctrine, philosophies and practices, has been able, from his Ashram-head-quarters at Rishikesh, to spread and preach the gospel of higher living and contact with the Divine embodied in ancient Indian scriptures, the Vedas, the Upanishads, the Vedanta-Sutras and the Bhagavad Gita. The ten publications that are being noticed in the course of this omnibus review, contain a good lot of highly interesting

and instructive material relating to the conditions and requirements of leading a Life Divine which does not necessarily mean a running away or flight from the worldly life, but which can be lived and led in a spirit of dedication and devotion to the Supreme Lord even amidst the environment of family and Society by those who may not be able straightaway to abondon home for the pleasures of solitude and forests. The volumes may be taken to embody such of the main central, and cardinal conclusions of the celebrated systems of Indian Philosophy on which has been obtained the greatest common measure of agreement. Some are devoted to an exposition of the teachings and messages of Swami Sivananda, while others are partly biographical in character and devoted to an analysis of personality-factors. Even a hasty and cursory glance through the pages of this highly entertaining *Sivananda-literature*, would suffice to emphasise the truth that Indian Philosophy and spiritual practices are kept alive and dynamic even to-day when Indian misrepresentations and misinterpretations of Indian Philosophy are as a matter of fact working greater havoc than European and American devaluation of the metaphysical currency of Indian systems and doctrines.

The volume of Upanishads contains the text in Sanskrit of Taittireeya, the Aitareya, and the Svetasvatara, with translation into English, Notes and a running commentary.

"Siva the Prophet of the New Age" Mr. A. B. N. Sinha tells the story of the evolution of the personality of Sivananda from the state of a youth to that of a perfected soul devoted to Yogic Sadhana, and to social

service and upliftment of fellowmen He is acclaimed as the prophet of a new age.

Dewan Bahadur K. S Ramaswamy Sastry who is already known to the world of scholars as a prolific writer on Tagore, Suddhananda Bharati and others has explained the nature and significance of the Gospel of *Swami Sivananda* and narrated the life-history of the yogi with intimacy, sympathy, and admiration From the effective summing up of the daily routine of the life of Swamiji delineated with clever touches and deft strokes of penmanship, it would be clear how it is perfectly possible to combine in a harmonious manner the active and contemplative phases of existence, as suggested by ancient Indian Philosophic thinkers. Mr. Sastriar's work is sure to constitute a telling refutation of the familar, but, thoughtless charge levelled by certain occidental critics against Indian Philosophy and philosophers, to the effect that Vedantic system is cosmic or world-negating and that it is indifferent to ethical life and moral values

In the *Uttara Yogi-Himalayas*, personal and devotional tributes to Sivananda are brought together.

Swami Omkarananda Saraswathi, an ardent disciple of Swami Sivananda narrates in *the Story of an Eminent Yogi* in a concise and cogent manner the life-history of the master commencing from youth, college days, secular distractions and ending with psychological conversion of personality, renunciation and dedication to a life of Yogic Sadhana and social service to the poor, weak, and the downtrodden, through a country-wide organization

known as Divine Life Society. If Rome was not built in a day, Yogis are not made and manufactured in a day. The volume has recorded the stages by passing through which the personality of the Yogi has emerged in final, full, efflorescence and fructification into Self-Realization, It is pointed out that Sivananda founded the Divine Life Society in 1936 and All-World Religions' Federation in 1945.

In the volume on **Concentration and Meditation,** Swami Sivananda has explained in a detailed manner the preliminaries and essentials of mind-fixation, its perils and pleasures, attractions and obstacles It is the mind that would lead on to release This classic and ancient Indian message of the Yoga-system has been conveyed by Sivananda in modern settings and to a certain extent revivified for contemporary consumption

The same theme of mental control and concentration is elaborated in 'Mind Its Mysteries and Control," (Parts I and II) which is sure to throw light on and illuminate many a dark and obscure corner in the domain or department of Yogic-Psychology On page 162 of the second part reference is made to certain "Obstacles in Meditation". The treatment seems rather sketchy and perfunctory. I wish reference had been made in this context to the ten typical and characteristic obstacles to the practice of Yoga to which prominent attention is drawn in the Yoga-Kundali-Upanishad (P. 482. Bombay Edition — Text only) By introspection and critical examinations one should counteract and surmount these obstacles.

("Ityetatvighna-dasakam-vicharena-tyajet-buddhah" .)
"The two parts have presented in a short compass a fairly good and reliable account of the Indian Psychology of the Mind which is undoubtedly far superior to anything offered as a substitute by occidental psychologists under catching and flamboyant terms like atomic or atomistic psychology, Functionalistic Psychology and so forth

By far the most substantial volume in the entire scheme of Sivananda-literature, is the **Philosophy and Teachings of Swami Sivananda** which runs to over 620 pages of closely printed matter. There need be no difficulty whatever in a correct understanding of the philosophy of Sivananda. It is the same as the Advaita of the illustrious Sri Sankaracharya. Swami Sivananda has finely presented the doctrines of Advaita freeing them from metaphysical technicalities and expounding them in a simple and direct manner that would make a ready appeal to the average metaphysically-unsophisticated truth-seeker or aspirant.

When an extensive and voluminous literature centres or clusters round a body of doctrines it is perhaps inevitable that here and there inaccuracies are discernible. For instance, the phenomenon of the world is said to be "jugglery of Maya or mind" (P. .) I am afraid it is not a correct statement of affairs The finite or the individual self and the inner sense of the mind are themselves due to the mysterious inflence of Maya. So, it is not quite correct to take Maya and Mind as equivalents (2) it is observed that Iswara

creates without implements. (P. III). But, in countless contexts, Prakrithi has been mentioned as an indispensable factor or aid in creation. (For instance as in Gita-Mama-Yonirmahat 14-3) On the whole, this is a striking contribution to Indian Philosophy more reliable than many a foreign publication on the subject written by Indians.

The Diamond Jubilee Commemoration volume containing 82 contributions from different writers covers practically all aspects of the life and work of Swami Sivananda and constitutes a well-merited tribute to the multilateral magnetic personality of the Swami and his contribution to keep alive and enrich the ancient Indian Philosophical heritage. The contributors have been drawn from different walks and stations in life and naturally reveal personalistic and individualistic reactions and impressions as diverse as delightful It is a matter for regret that this otherwise fine volume has been marred by typographical errors relating to Sanskrit printing and even English (For instance-PP 25XXV 109 etc)

I find Swami Sivananda is easily accessible and allows discussion of philosophical methodology and truths and ways and means of realization. The Sivananda-literature in English, Hindi, Urdu, etc extends to over 60 publications and the Swami is undertaking instruction to his disciples by means of post There is neither magic, nor mystery, nor any mystification about the system of philosophy of Sivananda and about the methods of practical realization-programme advocated As far as I can see the twin-advantages or double-benefits

of a sound rational system of thought and a practical programme of realisation both of which can be fully discussed and understood prior to launching into quest after eternal values would place the Sivananda-Ashram on a plane distinctly higher than that of the others. It is easy to see that one should not cast pearls before all and sundry in any indiscriminate manner, but, a Guru should meet his disciple face to face, discuss truths, remove doubts and then initiate him or her into methods of Self-realisation. As Swami Sivananda, I understand, in doing all this himself personally, his message to suffering fellowmen and mankind is bound to make a wider appeal. The publishers are to be congratulated on quality and quantity of the Sivananda-literature.

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As I read Swamiji's literature I feel that in Swamiji there is born again the greatest religious genius that perhaps India has produced in the 20th Century, our myriad-minded Shakespeare. Swamiji sweeps with the hand of a master, the whole gamut of human experience, from the lowest note to the very top of its compass.

It is Swamiji's unique distinction that he has an absolute command over all the complexities of thought and feeling. No author had ever so copious, so bold, so creative an imagination with so perfect a knowledge of the passions, humours, and higher spiritual sentiments of mankind.

If our religious literature were destroyed and no monument left of it except Swamiji's works, our beings might know what India had from those writings.

"How to Become Rich" proves that Swamiji is the King of poetic rhythm and style as well as the King of the realm of thought.

"Raja Yoga" is an authentic commentary. "Principal Upanishads" is a rare work depicting the spiritual culture of our land. In the "Bhagavad Gita" with its dazzling prose style Swamiji has succeeeded in giving us the most harmonious traslation of the verse which has ever sounded upon the human ear.

In "Waves of Bliss" Swamiji has attained the pink of perfection in verse. The spotaneity, the splendid abandonment and the musical rush of lines make us his willing captives.

—Prof. R. C Mahendra, M. A D. Litt.,
Professor of English Literature,
Herbert College, KOTAH,
(Rajasthan).

WOMEN'S LIGHT AND GUIDE

Holy, Esteemed and Beloved Brother,

I have received with satisfaction, admiration and gratitude the wonderful Book *"Women's Light and Guide"*. I shall print an item with regard to it in my no. 21–but far greater than anything I can print are my thoughts of the future of Women and how this book can teach the women of the world AND UNITE THEM IN THE SERVICE OF MANKIND. This book, among all others, makes me feel certain that unity among women for purposes of all that is Good and Right should be

one of the immediate prime factors in the resurrection of mankind from the present abyss

I hope you will have time to consider in the weeks and months to come by what means the teachings of Divine Life Society can be blended into Western minds so that a new influence can be put to work to save the West from its chronic materialism, which perverts the purpose of life beyond recall at present.

Letters are reaching me from Divine Life branches and I hope to send you an important communication quite soon, this note today being simply a grateful acknowledgedment of your kindness in sending me "Women's Light and Guide".

I congratulate you yet again and send my good wishes

Yours sincerely,

—Sd / Bert Taylor,
GENERAL WELFARE,
Economic Emancipation,
LANCASHIRE,
England

ANANDA GITA:
HOW TO BECOME RICH:
GYANA JYOTI:

Among the characteristics of the writings of Swami Sivananda, the most important are the correctness and clearness with which he states abstruse philosophical truths, the directness and force with which he appeals to the reader, and the simplicity and practicability of the methods of the Sadhana taught by him. These

three books may be taken as typical of his wonderful writings.

Ananda Gita is a Vade-mecum on the whole subject of Divine Life. Divine life is life in God and consists in the practice of Truth, love, non-violence, Brahmacharya, and efforts at Self-realisation. The book before us therefore deals with all the aspects of a good and virtuous life and all the Sadhanas which are believed to be capable of leading to Moksha or realisation. The chapters in the book include those on Satsanga, the necessity for a Guru, Karma Yoga, Bhakti Yoga and Prayer, Raja Yoga, Hatha Yoga, Asanas, Kundalini Shakti, Pranayama, Samadhi and so on. The Swami enjoins every man not to despair of success in realising God and a mere reading of this book is sure to lead its reader on to the road to such realisation.

It may seem strange that a Swami who has renounced life and its pleasures should instruct his followers in methods of growing rich But the author fully realises that of the four Purusharthas, Dharma, Artha, Kama, Moksha, the first three can be and ought all to be converted into preparatory agencies for the last. Moreover, the word riches is used in the later chapters of the book to denote not material prosperity, but the Supreme wealth of self-realisation, the freedom from want of the desireless man, the credit in the Bank of Lord of the man who has done Japa. The book is written in forceful sentences in blank verse form, and is full of homely and practical but at the same time highly spiritual truths. In a short chapter entitled Golden Treasure at the end of the book, the author gives useful

advice which everyman, young and old, ought to take to heart.He says "Understand the laws of the Universe. Move tactfully in this world Learn the secrets of the nature Conquer the mind. Conquest of Mind will enable you to go to the source of soul-power and you can realise "I am the Immortal Self". Gyana Jyothi which literally means the Light of Wisdom or knowledge is also written in a crisp, vivid, style of short sentences and contains the quintessence of the practical teaching of the Swami on all aspects of Divine Life It emphasises that the world is a false show kept up by *Maya* and that the chief aim of life is to pierce this Maya, and develop a spirit of complete non-attachment and desirelessness and it describes the diverse ways in which a Sadhak can make efforts towards self-realisation The 70 passages in Chapter VIII on the Yoga of Devotion bring out in Swamiji's inimitable language, all that is best in the devotional literature of India Chapter VII is headed Laugh and Learn and contains some beautiful stories and anecdotes regarding man's foolish attachments to the evanescent things and experiences of the world In Chapter XIV, the Swamiji says that the world needs saintly leaders, that self-governing India should produce more Yogis, victors over self, and that Pandit Nehru, being a Tyagi is the ablest statesman of the world.

The final aim of all Swami Sivananda's books is however that man should attain and dwell in that domain of Divine Splendour which he describes so beautifully in his 69th passage of the Yoga of Devotion in Gyana Jyothi:

Where there is neither disease nor death

Where there is neither pain nor sorrow,
Where there is neither anger nor hatred,
Where there is neither fear nor doubt,
Where there is neither day nor night,
Where there is neither light nor darkness,
Where there is neither Hell nor Heaven,
Where there is neither birth nor death,
Where there is neither life nor desire,
Where there are fullness, perfection, and freedom,
Where there are peace and eternal bliss,
In that beautiful kingdom of divine wisdom,
O adorable Lord, let me ever abide.

— "THE LIBERATED INDIA",
December 1952,
MADRAS

The following books of Sri Swami Sivananda are a boon to the ardent aspirants to the State of Perfection, the Endless State, which is the ultimate purpose of human life.

Sri Krishna His Lilas and Teachings, is a boon to readers who are unable to read the Srimad Bhagavatam, the sacred book wherein the Divine Life and His Gospel are set forth, or who do not find time to read it. The style is natural and appropriate to the subject so that the reader, if he is not already a devotee, will become one. And the teachings set forth in the latter part are more than sufficient to shed light on his chosen path or paths.

Ananda Gita, is an easy, impressive and complete presentation of the profound wisdom conveyed in the

original, the Bhagavad Gita, and every religiously inclined person will do well to keep it on hand and read parts of it daily and meditate on them, so that he will absorb their spirit.

Waves of Bliss, is a collection of inspiring teachings, many of which, given out in a playful mood, are easy to assimilate and remember.

Hatha Yoga, is a practical guide to the practice of the physical counterpart of the Astanaga Yoga, which is also called Raja Yoga.

Letters to Gajanan, contains a series of letters written by the Holy Master to a disciple, which exhibit the love and compassion that a true Guru has towards his disciples. It conveys in the most impressive style the essentials of the Life Spiritual.

—"THE LIFE NATURAL"
February 1951,
Pudukottai. S I.

HEALTH AND HAPPINESS". Forming No. 6 of "Health and Long Life Series", this book is in two parts and forms a companion volume to the Swamiji's "Family Doctor", and "Health and Long Life". Being from an experienced medical man as the Swamiji himself is, this publication reveals a well balanced commingling of the East and the West on the one hand and of Medical Science and Religion on the other, with a happy blending of Nature and Sociology, a pleasant combination worthy of only the East. Health and Happiness, not intended to be the monopoly of any one race or colour, creed or community, ought to be well doled out, if not guaranteed

to every being in creation if and when occassion arises in a just and like proportion between 'Body, Mind and Soul'. Each and any or every trifle of the Divine microcosm or macrocosm has its own purpose and setting in the building up of a perfect Universal whole from the imperfect tiny tots of human existence. Man has to and does play his own part according to the Divine Will. When the world of man is negligent, it is but proper that things should be set right by timely literature of the type under review. It might in a way look strange that such an exalted and erudite soul like that of the Swamiji should deem it duty to teach the taught and the learned even in the elements of simple, fundamental, and obvious details of life but the fact only proves the nobility of the saintly servant of humanity and the lapses of life itself. Naturopathy asserts its own legitimate place alongside of the value of vitamins in allopathic pharmacopia. **Yogic Sadhanas** and the 'Care of the Eyes' are additional welcome features to an otherwise useful book. The application of Vedanta to the ordinary life of the aspirant of Health and Longevity forms an interesting venture by itself and what might, perhaps, seem platitudinous at the outset acquires a hallowed importance in the gem-set frame of a manly evolution under the expert guidance of the Swamiji. The get-up leaves nothing to be desired and the book is well worth a study as much mentally as its contents need to be applied to bodily, by the searcher for happiness amidst misery and squalor in a weary world.

—"THE WEDNESDAY REVIEW".

YOGA IN DAILY LIFE:

This fourth edition of a Popular book, which was No 1 of self-realisation series of the Forest University, is none too soon in making its appearance and showers on its readers, inland and foreign, like the April and November Meteors, which are none too common, its own rays of light and leading. Yoga, a word of four tiny letters, though only two in the Sanskrit parentage, is oft puzzling and amazing because of the trouble in holding communism with the One and only Lord, not all of his creation, being Lucky to that end. To all who are puffed up with the 'Self' in the capital, the ralisation of the Self or the Atman is never so easy as to eyes so patent and Yogic practice is not after all only a few feats of acrobatics to be exhibited or displayed at an olympic. The aspirant for a real Sadhak's life finds much that is useful in this book and to him the chapters on Hatha yoga and 'Yoga in a nutshell' are particularly helpful and ennobling. The chapters on Bhakti, Karma, Raja and Gnana Yogas are interpretations of Adhyatmic endeavour to reach the final goal as appreciation by the **adwaita-vadin** layman has his own share of the feast of reason and the flow of soul in the chapter detailing 'Stories of Saints'. We would have preferred at least in this enlarged revision if the wrapper coat of emblem had been cryptographed in the body of the book itself. To the invisible seeker after God, the specimen forms of the spiritual diary and the Resolves, though displaying the missionary hand in them, are yet his friendly guides. He may record in them as his mind dictates and offer them mentally at the feet of one who records all things in

His own Way and in His Own Book of His Own Creation

—"WEDNESDAY REVIEW",
Teppakulam. 17th Jan 51.

MOKSHA GITA:

"In one aspect God is the absolute and in another aspect He is real and the world unreal. So long as the Lord keeps in us the consciousness that we are devotees, His world play (Leela) remains a reality to us But when he wipes out even that idea, when all Ego is erased, then that which remains is the true reality." writes a Disciple of Sri Ramakrishna Paramahamsa named M. in his biography of this great sage of Bengal. This may well form an epitome to the "Song of Salvation" or "Moksha Gita", a masterly exposition of the essence of Advaita Vedanta by the world-renown Swami Sivananda Saraswati of Ananda Kutir, Rishikesh.

The Swamiji's unique characteristics have found their full expression in this work under review, which is synonymous with his highest spiritual teachings on most practical, uptodate and simple lines. It reveals the grandeur of his sublime thoughts that mirror Truth in its real light Hence, it will be of great worth to both Occidental and Oriental students of Vedanta, as a rational guide with its redeeming philosophical revelations of Moksha or Brahma (Salvation) and the methods of achieving the same.

"Moksha Gita" has a copious introduction by Swami Krishnanandaji, an ardent and close disciple of the

Swamiji who is a great Vedantic Scholar and now is professor of Vedánta at the Yoga Vedanta Forest University at Rishikesh. This is a young spiritual aspirant who has climbed the heights of Vedantic Lore and dived deep into the unfathomable depths of its blissful truths both in theory and practice. As one endowed with a wide intellect and grasp of Spiritual truths he has been called upon by his Master Sri Swami Sivanandaji, the Sage of Ananda Kutir, to comment on this esteemed work.

The work under review is composed of twelve (12) redeeming chapters of very interesting and instructive matters, exposing the nature of Maya and the only and one aim of man's coming to life The learned anchorite of Anandakutir leads us through his masterly work, like a School Master in a very simple manner in his usual understandable language which can be easily known to the common man. He takes us step by step from the initial stages and leads us to higher stages, till we reach the last stage of the attainment of the Goal of Moksha or Brahman. Ardent and serious devotees seeking for spiritual guidance to liberate themselves from sufferings and miseries of mundane life will find in this publication great truths of Vedanta. They will discern the nature of Brahman or Maya (Divine Illusion) with its relationship with the Soul or Jiva which goes to dispel egoism and the unreality of the Universe. The mind is the central pivot on which rests the sphere of realisation as a whole that leads us to the final stage of salvation. To control the mind meditation is the main path which purifies it and enables to clearly understand and intellectually grasp the truths through the modes of Shravana

(learing of scriptures), Manana (reflection) and Nidi-dhyasa (or profound Meditation) which are well expounded in the Upanishads and Advaita Vedanta.

This system of philosophy (Advaita Vedanta) has its origin in a small form in the pre-Sankara era of great thinkers as Badarayana and Goudapada, with more clarity and lucid exposition under Sri Sankaracharya. It was later on consolidated and clarified into systematic form as a Doctrine. This has been cried up and down by contemporary critics and praisers of different schools of spiritual thoughts, which in turn has been responsible for the progressive discovery of this philosophy of Unity in Diversity in its real aspects.

The later chapters of the Publication unveil the five sheaths of the Self which are the grosser bodies immersed in ignorance These can be destroyed by Atma Jnana or realisation of Brahman. Thus, we reach the Jivan-mukta stage of the liberated soul, which now divested of duality or plurality reaches the final stage of Videha Mukti the state known as the Absolute. The concluding chapters deal with the Brahma-Upadesh of the Guru or Preceptor to his Sishya or Disciple which reveals the real Advaitic nature of Brahman as expressed by the Master, whilst the disciple relates of the ecstatic conditions of self-knowledge of the realised soul, with the many unique spiritual experiences the devotee has in that state.

One going through the esteemed work will find in it the real essence of Advaita Vedanta Philosophy which opens up unique vistas of the ecstatic and blissful stage

of Sat-Chita-Ananda No serious student of spiritual learning should miss to peruse such a valuable exposition of spiritual philosophy by a sage and seer as the world-renowned and world-famous Sri Sivananda Swami who has attained the highest stage of self-realisation. And immersed as we are in the sea of life's daily strifes and struggles, it would certainly require an Herculean effort to transcend the bounds of mundane existence which requires much self-confidence, wide-awake logic with unbounded patience and perseverance. A thorough study of "Moksha Gita" is sure to inspire and help to elevate the soul to Himalayan heights of the Blissful ecstasy of achieving Brahman by following this masterly theoretical and practical exposition of wisdom of Vedanta from the hand of a self realised and Noble Soul of Bharatha Desh.

—Bro. M. B S. Rao, Dip H. C J., (Bom.),
Freelance, Journalist,
BOMBAY 19

ANANDA GITA, GYANA JYOTI and **WAVES OF BLISS:**

"Gyana Jyoti" is a companion volume to the "Waves of Bliss". The 'Waves of Bliss' give 'easily assimilable vitamin-capsule' to use the language of the author, to those who wish to take the path of spiritual understanding The "Waves of Bliss" along with the "Gyana Jyoti" pour out in many ways the teachings of Swami Sivananda who seems to be fertile in his methods of approaching the minds of people The "Ananda Gita" is written in a different manner. It gives an account

of the several yogas in the form of dialogues and stories taken from the scriptures.

—K C Varadachari,
"THE HINDU",
Monday, January 22, 1951,
MADRAS.

VAIRAGYA MALA

(By Swami Sivananda Saraswati PP. 118 price Rs 2/-)

The 12th volume of the series entitled "Electric Illumination" series bears the name of VAIRAGYA MALA It is written by Swami Sivananda. The author has explained in the form of blank verses the essential and fundamental elements of the mental state of VAIRAGYA (literally absence of attachment) without which no spiritual advancement would be possible. Vairagya is the foremost condition, in fact the indispensable sine qua non, for entering on any planned pursuit of the pathway to Reality and everlasting Bliss and permanent peace. The skit on "American fashion" (page 61) is quite opportune and it is hoped it would go straight to the heart of many Indian women, school- and college-girls who are ape-ing the powder-cum-rouge fashions of America and Great Britain. Rome was *not* built in a *day* Vairagya cannot be cultivated and developed overnight as it were. The Puranas, however, are full of instances like Khatvanga, Ajamila and others who had experienced sudden transformations of personality and secured everlasting bliss and peace by the Grace of the Lord

—The Astrological Magazine

SIVANANDA: MYSTIC, SAGE AND YOGI:

The personality of Swami Sivananda, the qualities of his head and heart and the service he is rendering as a disseminator of the knowledge of the spirit have come in for praise at the hands of his admirers and disciples These praises are in prose as well as in verse, in English as well as in Tamil. Studies of the Swami's horoscope by a number of his astrologer disciples are also added to the book

—"SUNDAY TIMES".
Jan 14, 1951
Madras.

1. Srimad Bhagvad Gita; 2. Principal Upanishads Part 1; 3. All about Hinduism.

All by H.H. Swami Sivananda Saraswati, the Divine Life Society, Rishikesh, the Himalayas, with English translation and notes

H.H Swami Sivananda Saraswati of the Divine Life Society is so well-known in and out of India that it is hardly necessary to introduce him to the readers. The Swamiji is a prolific writer and the vast and amazing out-put of literature in accordance with the Vedantic School of Thought, which H H. teaches, will be simply amazing and bespeak of his indefatigable energy to propagate the idea of the Divine A great devotee of the Lord he is and as such the mighty effort and pains he takes to infuse in men, true devotion to Lord—Bhakti, is at once arresting and elevating, being suffused with the melody of divine songs named "Bhajan" and of which he

is a great votary and exponent. A Nivritti-Karma-Yogi, he is, as all Vedantins are. The great esteem he enjoys in the whole of India is evidenced in the mighty receptions that were given him all over, during his recent whirl-wind tour throughout India and Ceylon. An article from his pen graces this issue. As regards, the three books above, they are unique in themselves as expositions of the Veda and Vedantic scheme which is our present Hindu Religion. For the great service he does in awakening the dormant souls, we pray Sri Bhagavan Narayana, Sri Yoga Devi and the Great Ones of the Mandalam, for their blessings on him, for ever and ever. Om Tat Sat.

—(Shuddha Dharma, Madras)

POCKET PRAYER BOOK

BY

Swami Sivananda. Price Rs.-2/-

Among the numerous publications of the Sivananda Publication League, none is a greater boon to religious aspirants than this small book. It contains inspiring instructions from Swami Sivananda Maharaj, extracts from several well known devotional songs in Sanskrit with their translations, a collection of important slokas from the Bhagawad Gita, and namavalis for sangeetham and bhajana It contains also the ten stanzas of Shanistotram which repeated every morning is said to bring about a cessation from the peeda of Shani The book is certainly a perennial spring of refreshing spiritual inspiration.—(Federated India - June and July 50)

CONQUEST OF FEAR

BY

Swami Sivananda · Published by the

Sivananda Publication League, Rishikesh, Price 12 As.

This book has been divided into two sections.—All about fear and the methods to eradicate Fear. The main theme which is enforced in the book is that fear is the result of a feeling of duality and that fear will vanish by the cultivation of the feeling of non-duality. By always feeling the Presence and Support of God alone, one sheds his panic and fear. The book is excellently written and will be of great help to one and all in enabling them to develop *abhaya*—(Federated India—June and July 50)

HOW TO BECOME RICH

BY

Swami Sivananda, Published by the

Yoga Vedanta Forest University Divine Life Society.
Ananda Kutir, Rishikesh, Rs. 2/- Pp 72 and XVI.

The title is rather elusive, specially as the book happens to be Prosperity Series No 1, suggestive of the thousand and one career book series of the West, which bring in more prosperity to the publishers than to the seekers of the career by the million, but on a closer reading of the Author's Preface (xii) the book would be found to be 'a very thought provoking spiritual treasure-house to those rare gifted ADHYATMIC DHEERAS, who will but centre the entire significane of riches to the latter half of the work.' The book,

though with a background intended only for the male section of the world, is at once a compromise between 'spiritual boundry' and 'material prosperity' but not an intermingling of both, though the latter is a preparation for the former. The chapters are well laid out showing 'how to be prosperous,' 'the way to success,' 'and the internal preparation' as a means to 'attain perfection' An excellent blue print picture of the Swamiji in profile is significant of the angel in him, though one might say with a certain amount of hesitancy that the coloured picture of Sri Lakshmi lacks the flush and glamour, beauty and spirit of the Goddess of Prosperity and Plenty One may not be far wrong if one remarks that the picture possibly depicts her when Lakshmi sought the earthly Lotus-home for her soujourn after, perhaps, a petty quarrel or challenge with her co-consorts of the Lord in Sri Vaikunta and when she at her birth thought or felt in her the misery of earth's pang in Samsara and the ways and means for its disappearace altogether, without the Lord's Grace in Cooperation. As is usual with the Swamiji's Mission in the field of Adwaitic resuscitation, there are the pet theme, well and appropriately interspersed. Of course, no section of the Hindu fold need feel hurt thereby The Appendix and the Golden Treasure at the end would be safe guides for the prospective adwaitic aspirants, though or as, they are a compromise of all that is uncontrovertedly good in the world The book is commendable, atleast for its earnestness —("The Wednesday Review"

18th October 1950).

have been reading some of your books and am very much impressed by your notes and commentaries. I should like to come and see you personally.

—Charanji Singh,
Lucknow.

I was lucky enough to read your book "Sthree Dharma" which inspired me a great deal and after I had your divine Darshan, I felt that I must write to you and seek your guidance and blessings.

Dear Swami, you are a father to all, and I humbly beg of you to guide me on to the right path in this world so full of misery and help me to lead a Divine Life.

—Sothilakshmy Kandiah
Ceylon

I am grateful for the books which you so graciously sent me with your autograph on each just before your visit to Colombo and what shall I say of the Darshan you gave us in Colombo? I am humbled. I always think of you.

—Sir Kanthiah Vaithianathan,
Secretary, External Affairs,
Govt. of Ceylon
Colombo.

The parcel of your most precious books "Sure Ways to Success in life and God realisation," "All about Hinduism", "Yoga in daily life", "Yoga Vedanta

Dictionary" and "Raja Yoga" reached me safely. My sincere and heartful thanks for the invaluable gifts.

—M. Kanagasaby.
General Manager
Ceylon Government Railway.
Colombo

I shall find much help and guidance in your books I shall certainly read all of them by and by.

Seeking your blessing and with deep respect.

—B G. Kher,
Premier, Bombay Govt,
Bombay.

I am especially interested in the Yoga Vedanta Dictionary a resemblance of which is found in much older work, the Dictionary of Hindu Mythology etc. By Dawson. But your work deals only with the section Yoga and Vedanta and is much more comprehensive and exact I am also delighted to see the Gita, which may be said to be a quadrangular (चतुरंगी) translation giving the text अन्वय the translation and commentary.

—C. P. Shukla,
Asst. Librarian, University Library
Baroda.



DIVINE LIFE SOCIETY

ACTIVITIES

Born in the far south of this Bharatavarsha on the auspicious day of the 8th of September, 1887, Sri Swami Sivanandaji Maharaj took early in life to the medical profession. Healing the sick and serving the humanity with intense love in all ways were Swamiji's inborn divine qualities. In selfless service Swamiji wore himself out body, mind and soul, and the call of selfless service took him to distant Malaya. After a decade of intense service there, which endeared him to every man, woman and child in Malaya, Swamiji received the call to renounce The prosperous and enviable position was given up in favour of the arduous life of a monk. Swamiji settled down in Swarg Ashram, Rishikesh, and performed intense Sadhana for over twelve years. The spiritually illumined Sage emerged out of this life of seclusion, only to serve humanity and to heal its wounds in a different manner—through dissemination of spiritual knowledge, with which object he established the Divine Life Society, in 1936.

The lofty ideal which the Society has set before itself is fulfilled through the publication of the inspiring practical spiritual guide-books of Sri Swamiji Maharaj, which now number more than 150; through the publi-

cation of three Journals (The Divine Life - Monthly; The Wisdom Light - Monthly; The Yoga-Vedanta Forest University Weekly); through the publication of numerous leaflets and pamphlets for free distribution; through movie-films depicting Yogic culture; through gramophone records of Swamiji's inspiring instruction-songs and speeches; through the conduct twice a year of Sadhana Weeks during which aspirants from all over the world are trained at Ananda Kutir; through regular daily classes on Yoga and Vedanta; and, last but not least, through correspondence. Membership of the Society is open to all religiously-inclined men and women. Sadhakas who renounce the world and wish to devote their whole time to the practice of Yoga and selfless service, are admitted into the Ashram and trained under the personal supervision of Sri Swamiji Maharaj; the Ashram provides for their creature-comforts.

Besides, at the Temple of Lord Vishwanatha in the Ashram, special Puja is conducted in the name of devotees who request for it Contribution to the Vishwanath Mandir Moola Dhana ensures special worship in the name of the donor for all time to come. Every day Vedic Puja is performed in the Temple four times, for peace and prosperity of all.

The Ashram also maintains a charitable free dispensary which serves the sick from the neighbourhood, (This forms a nucleus for the development of a hospital which is an urgent need) There is also a Primary School at the Ashram which is annually widening its scope and increasing its strength. Swamiji takes a special interest in the moulding of the character of the youth;

this section which is already gaining public attention is bound to grow into a vital institution.

The All-India Tour which Sri Swamiji Maharaj undertook in September—November 1950, was a token of the love, veneration and esteem in which he is held by countless people all over the country and, besides, it formed, as it were, the opening of an era of further rapid progress of the Divine Life Mission Numberless devotees all over the land were eager to have Swamiji's Darshan, and to acquaint themselves better with the activities of the institution, so that they, too, could take an active part in them. During the Mandali's Tour of Bharatavarsha many devotees opened Divine Life Society's Branches at various centres as eternal monuments of Sri Swamiji's visit; and thousands renewed and asserted their allegiance and loyalty afresh to the Divine Life cause, and to a life of Sadhana by getting direct initiation from Sri Swamiji Maharaj.

The Divine Life Society's humanitarian activities, and the maintenance of the Sivanandashram have been the loving responsibility of the generous devotees all over the world, who have identified themselves wholeheartedly with the Divine cause, for the benefit of all. Several public utility undertakings (e.g., Viswa-Kalyan Yagnashala, Steps to Mandir, construction of school buildings and of a hospital, Annakshetra, Ganga Ghat, Guest House) depend on public support for their successful completion. May Lord shower His Grace and blessings upon all!

Detailed information on the activities of the Society can be had from

The Secretary, **Divine Life Society**
P. O. Ananda Kutir, Rishikesh, U.P.

OM

THE SIVANANDA GYANA YAGNA LIBRARY

ANANDA KUTIR, RISHIKESH (U.P.)

Blessed Immortal Self,

Salutations and adorations. Om Namo Narayanaya.

Very often in the past, we have regretfully had to reply to you that a particular book of Sri Swami Sivanandaji that you needed, was out of print By God's grace we are soon placing in your hands all the best books of Sri Swamiji Maharaj for which you longed so much. One by one, all the best books of Sri Swamiji, which were out of print, are reprinted.

To help you avail your copy for these, we have THE SIVANANDA GYANA YAGNA LIBRARY through which we offer your venerable self an easy plan to own a treasure of Sri Swamiji's works.

Those who partake in this LIBRARY get a copy of the book they select. The following are the details of the library.

1. Every member of the Sivananda Gyana Yagna Library is required to pay a monthly subscription of Rs. 4/- (rupees four only), with an undertaking to continue its payment for a minimum period of *one year*.

2. In the first week of each month the member gets from us a list of books in stock, in which are prominently included the latest additions to the stock.

3. Against his subscription of Rs. 4/- each member is entitled to get a book or books worth Rs. 5/- (rupees five only), every month post free. The balance of purchasing quota, if any, each month, is carried over to the next and subsequent months. That is, if a member selects a book worth Rs. 2/- in a particular month, he is eligible to choose a book worth Rs. 8/- the next or in a subsequent month (Amember wishing to purchase a book that is worth more than the quota amount to his credit, will remit the balance to make up the cost of the book).

4. The member's book has special Sivananda Gyana Yagana Library label on the inner cover of the book.

Thy humble Sevak,
Manager, Sivananda Gyana Yagna Library.

THE SIVANANDA PUBLICATION LEAGUE

Ananda Kutir, Rishikesh (Himalayas)

Catalogue of English Books

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" " " II	5/-
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